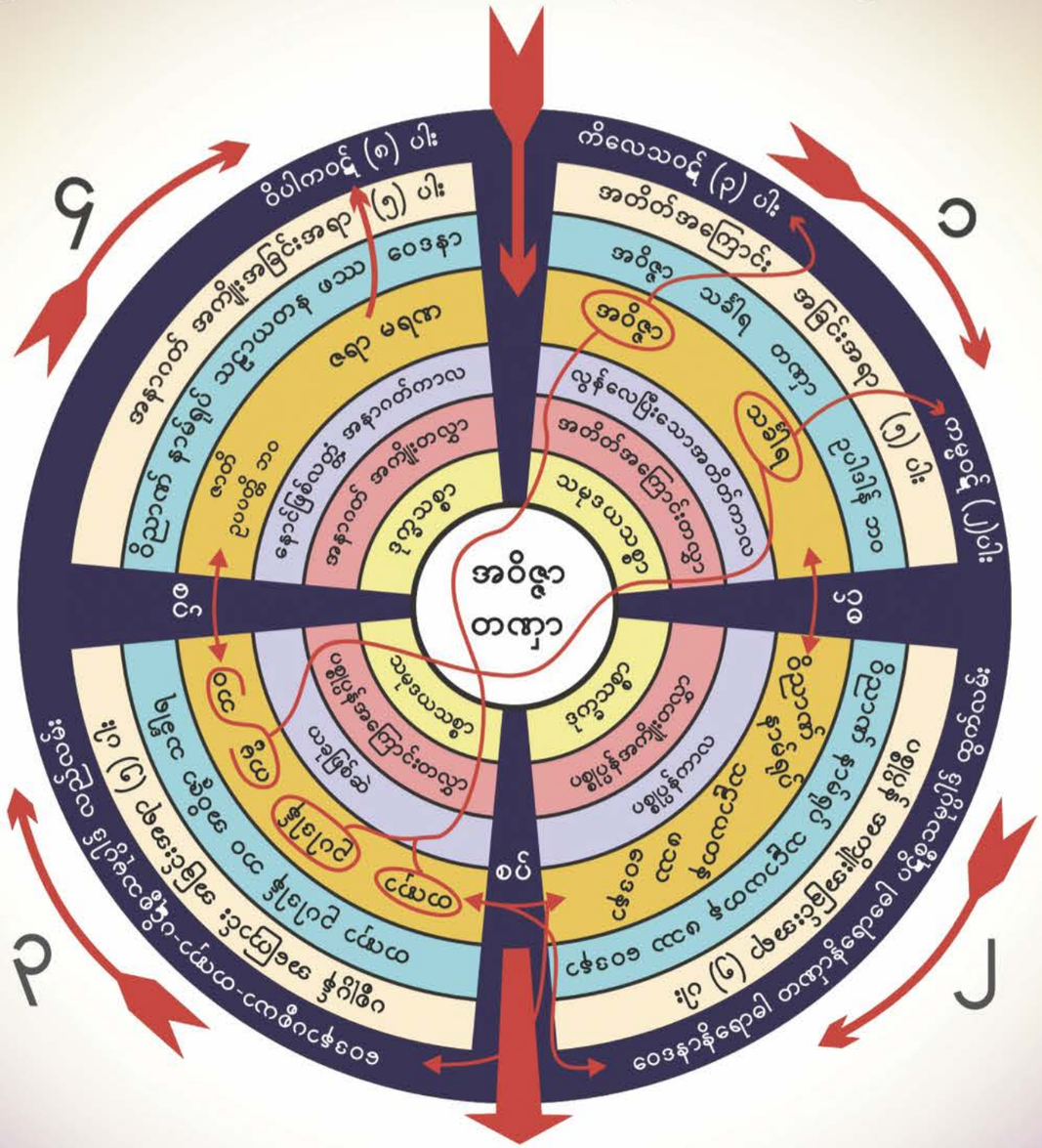
The Wheel of Becoming: Bhava-Cakka Series

INTRODUCTION TO THE MOGOK SAYADAW'S CYCLE DIAGRAM

A Beginner's Guide to the Law of Dependent Origination *Vol. 3*


၄
၁
၃
၂
အဝိဇ္ဇာ
တဏှာ
ပဋိသန္ဓေ (၅) ပါး
ကံလေသဝင့် (၃) ပါး
ကမ္မဇဝဋ် (၂)ပါး
ဝိပါကဝဋ် (၈) ပါး
ဘဝ
ဇာတိ
ဥပါဒါန်
သင်္ခါရ
ဝေဒနာ
ဖဿ
သဠာယတန
နာမ်-ရူပ
ဝိညာဏ်
အာရုံ
ဝိပါက်
ကုသိုလ်-အကုသိုလ်-ကံအဖြာဖြာ
ဝေဒနာနိဿိတ
ဝေဒနာ
ဖဿ
သဠာယတန
နာမ်-ရူပ
ဝိညာဏ်
အာရုံ
ဝိပါက်
ဘဝ
ဇာတိ
ဥပါဒါန်
သင်္ခါရ
ကံ
ဝဋ်
ဝိပါက်
ဝဋ်
ကံ
ဝဋ်
ကံ
ဝဋ်
ဝိပါက်

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ Buddhasāsanaṃ ciraṃ tiṭṭhatu (May the Buddha's Teaching long endure)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

ပူဇနီယဿ ဘဒ္ဒန္တ ဓမ္မသာမိ
Ph.D (Candidate) Peace Studies Program, M.A (Pali)
International Buddhist Studies College, MCU, Thailand

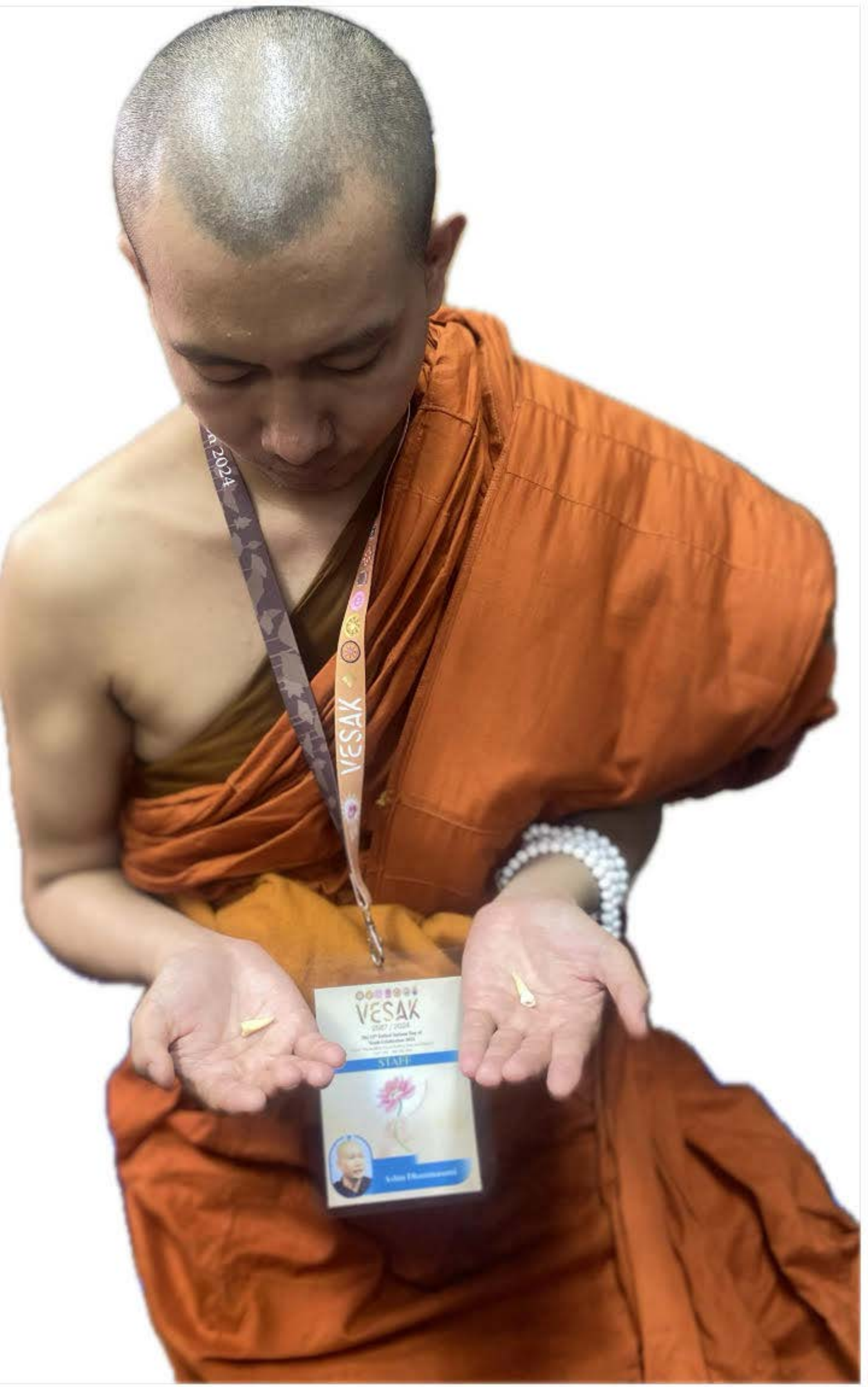
"ပဋိစ္စသမုပ္ပာဒ္ဓ ဝေါ ဘိက္ခဝေ ဒေသေဿာမိ"

ဘန္တေ၊

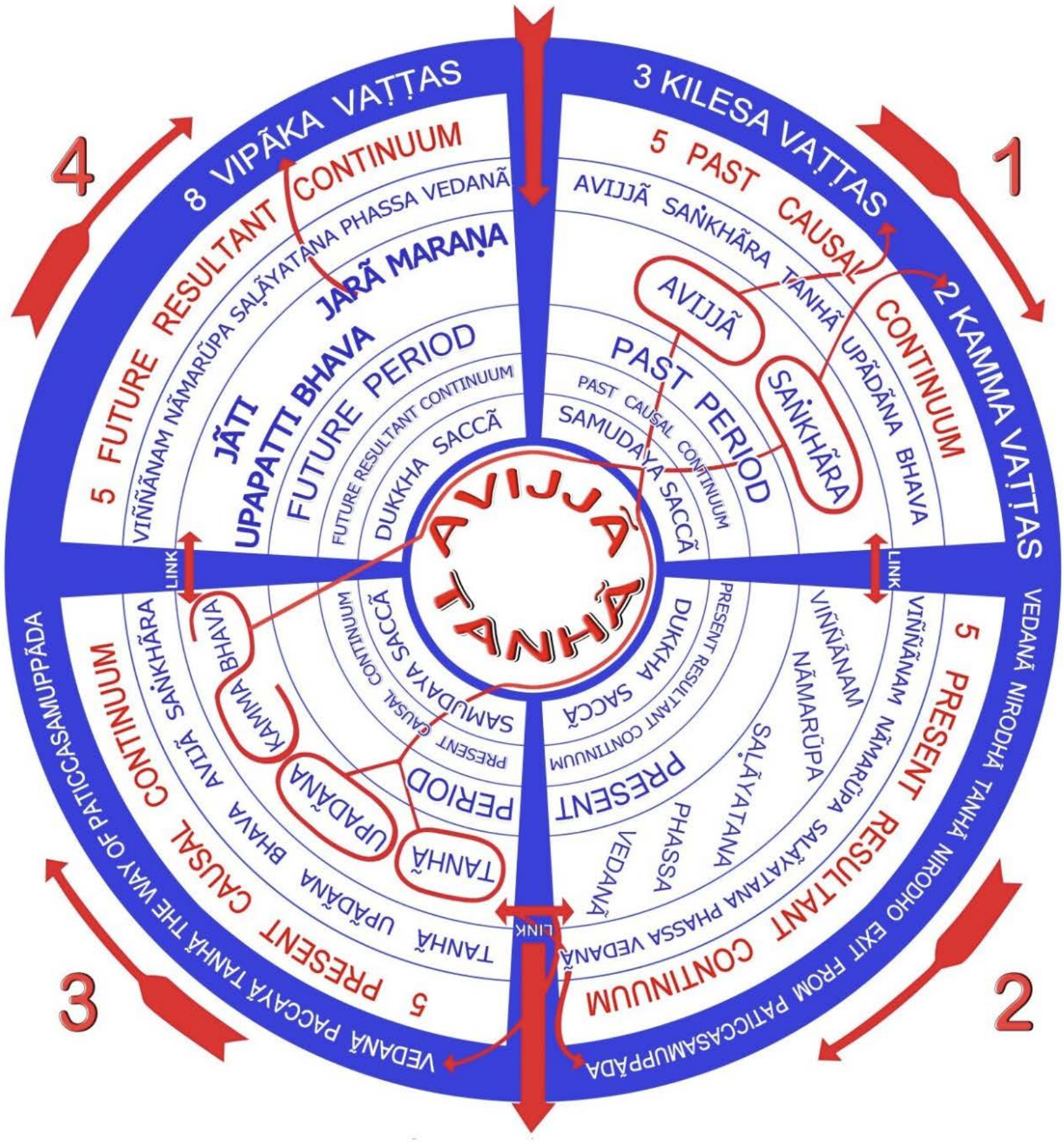
မယံ၊ သုဒသနာ စ သုရောသနာ စ၊ တုမ္ဟာကံ ပါဒေ သိရသာ ဝန္ဒာမ.
"ယော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ သော ဓမ္မံ ပဿတိ၊ ယော ဓမ္မံ ပဿတိ သော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ"
ဘန္တေ၊ မယံ တုမ္ဟေ အာယာစာမ ပဋိစ္စသမုပ္ပာဒ-ဝိသယေ ဒွေ ပေါတ္ထကာနိ လိခိတုံ၊ ပကာသေတုဉ္စ
၁. အာစရိယာနံ ဟတ္ထပေါတ္ထကံ (ဓမ္မာစရိယ ပဋိစ္စသမုပ္ပာဒ ပါလိ-အဋ္ဌကထာ)
၂. သိဿာနံ ပေါတ္ထကံ
ပဋိစ္စသမုပ္ပာဒေါ ဟိ ဂမ္ဘီရော၊ ယဒိဒံ "အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ၊ သင်္ခါရ ပစ္စယာ ဝိညာဏံ..." တိ အာဒိ
အယံ ဓမ္မော ဗုဒ္ဓဿ သာသနေ အတိဝိယ ဥတ္တမော ဂမ္ဘီရော စ ဟောတိ
တုမ္ဟာကံ ဗဟုသစ္စံ၊ ပညဉ္စ၊ ဗုဒ္ဓသာသနေ ဥဿာဟဉ္စ ဒိသွာ၊
မယံ သဒ္ဒဟာမ တုမ္ဟေ ဣမံ ဂမ္ဘီရံ ဓမ္မံ ပါကဋံ ကာတုံ သမတ္ထာ'တိ.
"ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ" တုမ္ဟာကံ သဒ္ဓါ-သိဿာ စ ဘဂိနိယော စ၊

Sudasanā, Ph.D (Candidate), Buddhist Studies, IBSC
Surosanā, Ph.D (Candidate), Buddhist Studies, IBSC

စိရံ တိဋ္ဌတု သာသနံ ဗုဒ္ဓသာသနံ စိရံ တိဋ္ဌတု


VESAK
STAFF

PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)



1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi

Most Venerable Dr Ashin Agganyana

Honoring Venerable Sayardaw Karrunika's Blessings

I had the privilege of encountering an extraordinary individual during my time at the Monlae Forest Meditation Center. The Abbott and patron of the Monlae Forest Vipasana Meditation Center, a venerable monk known as Sayardaw U Karrunika, played a pivotal role in my spiritual journey. Under his guidance, I embarked on a profound learning experience that left an indelible mark on my life. Every morning, we delved into the teachings of Buddha through the study of Buddhist scriptures. Venerable Sayardaw U Karrunika made it a practice to assess our understanding with morning exams. These daily assessments challenged us to internalize the wisdom of the Buddha's teachings and put our knowledge to the test.

In the evenings, after the structured meditation sessions had concluded, we would gather for yet another enlightening experience. This time, it was in the form of "Mogoke Sayardawgyi Law of Dependent Origination (Teaching Aid) Question and Answers." This practice involved a cyclical exchange of questions and answers, deepening our understanding of meditation and the path to enlightenment. Venerable Sayardaw U Karrunika was not just a teacher but a guide who skillfully pointed out the subtleties of the meditation process, helping us navigate the intricate journey within ourselves.

The training provided by Venerable Sayardaw U Karrunika was truly unforgettable and profoundly valuable. It instilled a sense of self-confidence and deepened my understanding of Dhamma, the teachings of the Buddha. This newfound confidence was instrumental in preparing me for delivering Dhamma talks and sharing the profound insights I had gained through our rigorous study and practice.My time under the guidance of Venerable Sayardaw U Karrunika at the Monlae Forest Meditation Center was a transformative experience. His wisdom, dedication, and teachings have left an indelible impression on my spiritual journey, equipping me with the knowledge and self-assuredness necessary to share the profound wisdom of the Dhamma with others.

Bhikkhu Indasoma Siridantamahāpālaka

Thank Note!

At the Monlae Forest Meditation Center, I met Daw Khamarsari, a follower of the Mon Lae Sayardawgyi, who herself follows MoGoke Sayardaw Gyi's teachings. Daw Khamarsari is a source of wisdom and

guidance for those seeking enlightenment. During a journey to Maw lae Village, I assisted the Dhamma Meditation Trainer, utilizing MoGoke Sayardaw Gyi's teachings to guide meditation techniques. We navigated the Mogoke Teaching Aid Dhamma Circle, a reflection of the Sayardaw's wisdom. I learned from Nun Sayarlay Daw Khaymarsari, who helped me understand the essence of the Mogoke Sayardawgyi Cycle. After just two days of training, I could skillfully articulate the cycle's details, allowing me to assist the Meditation Trainer. I am eternally grateful to Nun Sayarlay Daw Khaymarsari for her selfless devotion and guidance. Her patience, wisdom, and practice deepened my understanding of meditation and enriched my appreciation for the interconnectedness of all beings. I am committed to carrying forward the torch of wisdom she ignited within me.

Bhikkhu Indasoma Siridantamahāpālaka

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Genesis of This Series

During the launch of the **Foundational Cycle Training-of-Trainers (ToT)** at **Mahachulalongkornrajavidyalaya University (MCU)**, **Sayalay Daw Surosana** and **Sayalay Daw Sudasana** attended my teacher-training program. In that training I introduced the **Experiential Learning Cycle (ELC)** method and demonstrated how to teach the **Law of Dependent Origination**—Mogok Sayadawgyi's Cycle Diagram—through modern, effectiveness-focused pedagogy. As Ph.D. candidates with dissertation topics related to Inside Meditation, they subsequently submitted an official request letter asking me to write a complete treatment of the Mogok Sayadaw Dhamma Cycle Diagram from basic to advanced levels. **That formal request became the seed of this book series.**

Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka

The Wheel of Becoming: Bhava-Cakka Series

Introduction to the Mogok Sayadaw’s Cycle Diagram

A Beginner’s Guide to the Law of Dependent Origination Vol. III

Understand while it happens — Mogok Sayadaw

Compiled by Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

Copyright © 2024 The Office of Siridantamahapalaka. All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Publisher’s Cataloging-in-Publication Data:
A Beginner’s Guide to the Law of Dependent Origination Vol. III
Includes bibliographical references and index.

ISBN: **B0FSYWCJ16(**ebook) www.amazon.com

Subjects: 1. Buddhism—Doctrines. 2. Dependent Origination (Paṭicca-samuppāda). 3. Meditation—Theravada Buddhism.

Printed in Sirilanka. First Edition: 2024

The Office of Siridantamahapalaka Website: www.hswagata.com

📖 Publishing Record

Title:A Beginner’s Guide to the Law of Dependent Origination Vol. III

Author: Bhikkhu Indasoma Siridantamahāpālaka

(Real name: Sao Dhammasami, M.A. (Pāli), Ph.D. Candidate, Peace Studies, International Buddhist Studies College)

Publisher: The Office of Siridantamahapalaka

Publication Date: 04.09.2024

Edition: First Edition

Format(s):

- eBook (Kindle)
- Paperback (planned)

ISBN(s):

- eBook: **B0FSYWCJ16**

Library Cataloguing Data :

- Religion / Buddhism / Theravāda
- Philosophy / Causality & Interdependence
- Meditation / Practice Manuals

Publisher Address / Imprint:

The Office of Siridantamahapalaka

Website: www.hswagata.com

Cover Design: IMR Visual Aid Program, with Mogok Wheel diagram (per SOP).

Printed in: Country of printing @ Makutarama Myanmar Temple, Colombo, Sri Lanka and POD via Amazon KDP

Epigraph

“Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.”

“One who sees dependent origination sees the Dhamma.”

— MN 28, DN 15

The Wheel of Becoming

Volume III — *Anuloma* (Dependent Cessation)

Series Title Page

The Wheel of Becoming: Bhava-Cakka Series

Volume III — *Anuloma*: Living Dependent Cessation

The Office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum (Imprint)

By **Ven. Sao Dhammasami (Bhikkhu Indasoma Siridantamahapalaka)**

Dedication

To all who learn to pause at feeling and choose freedom.

Series Preface

About the Series

The Wheel of Becoming presents Mogok Sayadaw's method through clear diagrams, plain language, and lived practice. Volumes I–III survey the wheel's anatomy and forward arising (*anuloma*). **Volume IV** turns to reverse cessation (*paṭiloma*)—the everyday art of unwinding craving at the living hinge.

Pedagogy

We use a VAKT stack (Visual–Auditory–Kinesthetic–Tactile): learners see the wheel, hear concise cues, trace overlays, and enact drills. QR codes provide short audio/video demos.

How the Volumes Fit

- **I–II**: Basic anatomy, vaṭṭa, periods, connections.
- **III**: Present-arc drills and figure grammar.
- **IV**: Integration—obstacles, KPIs, multi-link unwinding, and daily-life exit paths.

Preface to Volume 3 — Completing *Anuloma* (Links 7→12)

This third volume of our *Anuloma* (forward-arising) series takes students from the felt tone of experience to the full display of suffering, tracing the lawful handoffs from *vedanā* (feeling) to *taṇhā* (craving), *upādāna* (clinging), *bhava* (becoming), *jāti* (birth), and *jarāmaraṇa* (aging & death). It is a practical book: you will follow one real-life episode around the rim of the Mogok Wheel and learn to articulate exactly where **Dukkha-sacca** is fully shown in the **Future-Effect** band.

Why begin at the hinge (C2)?

In the Mogok method, the live practice edge is the bridge from result to cause: **C2**, the short handoff from *vedanā* to *taṇhā*—"**vedanā paccayā taṇhā**." This is where forward flow actually picks up fuel; guarding the tone cleanly prevents craving from organizing the rest of the chain. Throughout this volume you will repeatedly return to that edge: name the feeling once, see its rise-fade, and observe whether an urge forms.

The Present-Cause "fuel line" (8→10)

Our internal manuals and transcripts emphasize a practical pivot sequence: **7→8→9→10**. After tone, **three cravings** appear—*kāma-taṇhā*, *bhava-taṇhā*, *vibhava-taṇhā*—and give texture to the urge you notice. When wanting is **owned**, it hardens into **four clingings**—*kāmupādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna*—with a didactic split (kāma-based vs diṭṭhi-based) that helps you choose remedies. That grip then drives **kamma-bhava** (doing), setting the loom for what appears next. This volume trains that literacy: **cut primarily at C2; if missed, loosen at 9 before 10 gears up**.

Two truths, four periods—placement matters

We retain the Mogok discipline of **one overlay at a time**:

- **Effects** (② Present-Effect; ④ Future-Effect) = **Dukkha-sacca** (to be known).

- **Causes** (① Past-Cause; ③ Present-Cause) = **Samudaya-sacca** (to be abandoned).
  C2 always sits between ② and ③; keep its chord **short and dashed**, with **labels outside** the rim.

What “great mass of suffering” means here

When **C3** (10→11) runs, what was being built **appears**: *jāti* (event-birth and moment-birth readings used pedagogically), and the **Future-Effect** culminates in *jarā-maraṇa*—our rubric for the “whole mass of suffering” taught in the wheel tradition. This volume’s closing chapters help students point to that culmination **impersonally**, without self-story, exactly as the method requires.

How to use this volume

- **Read + Do.** Each chapter follows the same classroom rhythm—Orientation → Diagram Hook → Doctrinal Core → Practice → Assessment Pack—so you can move from wheel literacy to in-room application quickly. C2 remains the anchor cue in every drill.

- **Everyday labs.** You’ll keep two mini-logs per day for a week: door → contact → tone → “urge?”; if sticky, tag the clinging bucket (kāma/diṭṭhi) and watch whether it tries to gear into 10.

- **Diagram hygiene.** Never imply a shortcut **phassa** → **taṇhā**; the lawful order is **phassa** → **vedanā** → **taṇhā**. Keep overlays unstacked; place labels outside; tag C-lanes explicitly.

Scope & guardrails

We stay inside the Mogok lineage materials and our internal handbooks. Definitions for *taṇhā*/*upādāna* and their pedagogy are drawn from the compiled Mogok talks and working notes; the four clingings and three cravings are treated exactly as in those sources. Where we discuss *bhava* we preserve the teaching split—**kamma-bhava** vs **upapatti-bhava**—only as far as it clarifies where interception works in practice.

Acknowledgments

This volume stands on the **Mogok Wheel** pedagogy—its quadrant logic, C-lanes, and present-flow training—and on our project's practice handbooks that translate those logics into classroom drills and assessment tools.

Promise forward. Having seen how lawful arising becomes suffering, students end this volume with a whole-episode trace (1→12) and a clear view of the **live hinge**. The next series turns to *paṭiloma* (reverse order), where the very same hinge becomes the opening for cessation: **when craving doesn't bite, clinging cannot build; when clinging doesn't build, becoming stalls**

—with mettā

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum

Acknowledgments

My gratitude to the Mogok lineage teachers, editors, and volunteers who tested the drills and refined the figures.

Acknowledgments

With thanks to:

- The Chairperson of the Mogok Vipassanā Meditation Practice & Organization Propagation Federation, for providing the English translations used as reference materials.
- The Mogok Sayadaw tradition, and translators/authors U Hla Myint and U Than Daing.

Special thanks and remembrance to:

- The late Deputy Chief Nayaka, Most Venerable Dr. U Agga Nya Na—my first meditation teacher; I trained under him for over ten years.
- Most Venerable U Karunika (Abbot) , Ashin Tezaniya ,Sayarlay Daw Amarthi and Daw Khay Mar Sar Ri, of Monlae Forest (Mogok Vipassanā Meditation Practice Inside Meditation Center Bago), and the Saṅgha of this forest monastery—for training me in how to read and turn the Mogok Cycle Diagram and its methodology.

And heartfelt thanks to:

- Readers whose field notes shaped the obstacle remedies and KPI thresholds.
- Thank You Note to Mr Tayza Aung for His Cover Design Art Work.

Guide to This Book (How to Use)

Two Tracks

- **Reading Track** (15–20 minutes): read the short section, study the plate, scan the QR demo.

- **Practice Track** (5–7 minutes): do the micro-drill; log one “C2 intercept.”

The Present-Arc

Always locate the live arc: saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**. Practice focuses here.

Overlays & Rule-of-One

One overlay per plate to keep cognition clean (e.g., Vaṭṭa bands **or** Four Periods **or** Three Connections). C2 is always bold.

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III

Visual Conventions & Diagram Grammar (Reader's One-Pager)

- **Four Pillars** divide the wheel into four periods: (1) Past Cause; (2) Present Effect; (3) Present Cause; (4) Future Effect.

- **Labels Outside**; hub clean. 12 links only.

- **Three Connections**: C1 (*saṅkhāra → viññāṇa*), **C2** (*vedanā → taṇhā*) **—** primary cut, C3 (*bhava → jāti*).

- **Two Paths**: cyclic (around the rim) vs **exit** (downward from 6 o'clock).

- **Paṭiloma Overlay**: dashed chevrons show reverse cessation (12→1).

- **Vaṭṭa Colors**: Kilesa (defilement), Kamma (action), Vipāka (result).

- **Four-Periods Colors**: Past (orange), Present-Effect (green), Present-Cause (blue), Future (rose).

Abbreviations & Citation Style

- **Abbreviations**: DN, MN, SN, AN, Dhp; Vism.
- **Pāli**: italicize on first occurrence with English gloss in parentheses.
- **Cross-Refs**: Use “Plate 4.x” for figures; “Table x.x” for tables.

Safety & Practice Ethics

This material supports insight practice within a Theravāda framework. If strong emotions arise, pause, breathe, and seek guidance from a qualified teacher. Respect local monastic codes and community norms.

Production Notes (Front-Matter extract)

- **Type & Color**: Times New Roman; house palette only.
- **Images**: Plates exported at 300 dpi; one overlay per plate.
- **Accessibility**: High-contrast text; QR alt text provided.
- **Proofing**: Replace all “p. xx” placeholders before print.

Abstract

Volume 3: Completing *Anuloma* (Vedanā → Taṇhā → Upādāna → Bhava → Jāti → Jarāmaraṇa) guides students through the final arc of the forward-arising cycle, showing how lawful conditions accumulate into the "great mass of suffering." Beginning at the live hinge (**C2: vedanā → taṇhā**), the volume details the three forms of craving (*kāma-, bhava-, vibhava-taṇhā*), the four modes of clinging (*kāmupādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna*), and the gearing of *bhava* (kamma- and upapatti-bhava). Students learn to map these Present-Cause processes step by step, recognizing how they culminate in *jāti* (birth) and *jarāmaraṇa* (aging & death) within the Future-Effect quadrant.

The volume preserves Mogok Sayadaw's strict overlay discipline—one lens at a time, labels outside the wheel, dashed C-lanes—and continually recaps the **Two-Truths band** (causes = *samudaya-sacca*, effects = *dukkha-sacca*). Each chapter integrates Orientation, Diagram Hook, Doctrinal Core, Practice drills, and Assessment Packs, ensuring that learners can trace one complete twelve-link episode in their own experience.

Practical labs emphasize "one-episode traces" at home and work: door → contact → tone → urge → grasp → doing. By volume's end, students can articulate exactly where **Dukkha-sacca** is fully displayed in the wheel, and they are introduced to the promise of reversal: the same hinge (C2) that fuels arising will serve as the living cut in cessation, preparing the way for the *Paṭiloma* (reverse-order) volumes that follow.

Genesis of This Series 2
📖 **Publishing Record** **5**

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III

Series Title Page **8**
Dedication **9**
Series Preface **10**
Preface to Volume 3 — Completing Anuloma (Links 7→12) **11**
Why begin at the hinge (C2)? 11
The Present-Cause “fuel line” (8→10) 11
Two truths, four periods—placement matters 12
What “great mass of suffering” means here 12
How to use this volume 12
Scope & guardrails 13
Acknowledgments 13
Acknowledgments **15**
Guide to This Book (How to Use) **16**
Visual Conventions & Diagram Grammar (Reader’s One-Pager) **17**
Abbreviations & Citation Style **18**
Safety & Practice Ethics **18**
Production Notes (Front-Matter extract) **18**
Abstract **19**
List of Figures (Plates) **28**
List of Tables **37**
Volume 3 — Completing Anuloma (Vedanā → Taṇhā → Upādāna → Bhava → Jāti → Jarāmaraṇa) **39**
C2 Hinge Reminder — vedanā → taṇhā **39**
Two-Truths Band — recap (effects = Dukkha; causes = Samudaya) **44**
Ch. 1 Connection C2 & Link 8 — Taṇhā (Craving) 48
Chapter. 1 — Connection C2 & Link 8: Taṇhā (Craving) **48**
Orientation — The live hinge (result→cause handoff) 48
Diagram Hook — Plate V3.1 “C2 Lane (vedanā→taṇhā)” 49
Doctrinal Core — What “craving” means here 49
Practice Section — “See the hinge” (no cessation yet) 51
Plate V3.1 — C2 Micro-Practice **51**
Quick table: the six doors 53

Impersonal grammar swaps (use any that fits) 54
How to run it (everyday use) 55
Assessment Pack — (chapter-level) 57
True / False (8) 57
Fill-in (8) 58
Matching (10) — draw lines (left → right) 58
Label-the-Diagram (1–2 tasks) 60
Short Answer (2) 60
Scenario Case (1) 60
Micro-Log (1) — (one line per field) 61
Quick Quiz (5) 62
Reflection Ticket (1) 62
Answer Key **62**
Scenario Case — Ear Door (pleasant tone → C2) **64**
Why band = ③ (Present Cause) 65
Teacher Micro-Log (quick check) 65
Reusable template (blank) 66
Takeaway Box — “Handoff seen, not cut (yet).” 67
Ch. 2 Link 9 — Upādāna (Clinging) 68
Orientation — Intensified craving hardening into grasp 68
Diagram Hook — Plate V3.2 “Four Clingings” 68
Doctrinal Core — What “clinging” means here 68
Practice Section — “Find the teeth” 71
Takeaway Box — “Clinging is craving with teeth.” 78
Ch. 3 Link 10 — Bhava (Becoming) 78
Orientation — Gearing toward manifestation 78
Diagram Hook — Plate V3.3 “Bhava Gear Schematic” 78
Doctrinal Core — Why becoming is the pre-birth condition 79
Practice Section — Map a habit loop to “doing → becoming” 80
Assessment Pack — (chapter-level; ready to print) 81
Takeaway Box — “Doing fashions becoming.” 86

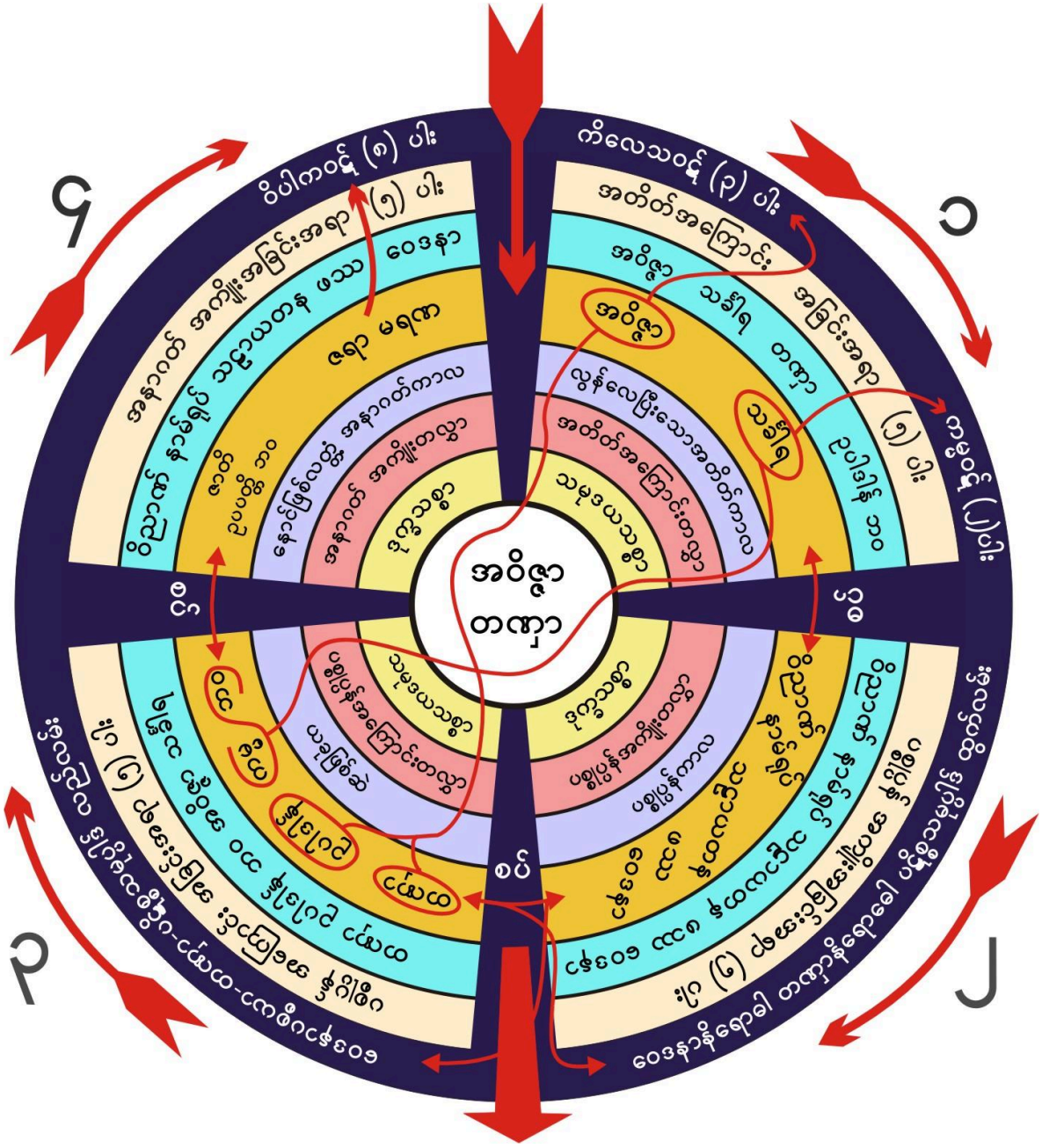
Chapter. 4 — Connection C3 & Link 11: Jāti (Birth) **86**
Orientation — Cause → Future Effect Bridge (“death” lane) 86
Diagram Hook — Plates V3.4 & V3.5 87
Doctrinal Core — Event-birth & moment-birth readings 87
Practice Section — Note a fresh “arising” as micro-birth 89
Assessment Pack — (chapter-level) 90
Takeaway Box — “What was being built appears.” 95
Ch. 6 — Full-Chain Integration: 1→12 in One Episode **95**
Orientation — Trace a real episode around the rim 95
Diagram Hook — Plate V3.7 “Master Clean Wheel (Anuloma)” 96
Doctrinal Core — Pair-by-pair recitation; group-lenses to avoid self-view 96
Practice Section — Guided worksheet: pick an irritation; map 1→12 97
Assessment Pack — Chapter 6 (ready to print) 99
Takeaway Box — “Arising is lawful, not personal.” 104
Ch. 7 — Practice Pack III (Beginner Applications) **104**
Orientation — Daily-life reliability 104
Diagram Hook — Plate V3.8 “Everyday Episodes (work/home)” 105
Doctrinal Core — Contrast: with / without the C2 handoff 105
Practice Section — Two mini-logs/day for a week 106
Assessment Pack — Chapter 7 (ready to print) 107
T/F (8) 107
Fill-in (8) 108
Matching (10) — left → right 109
Label-the-diagram (1–2 tasks) 110
Short Answer (2) 110
Scenario Case (1) 110
Quick Quiz (5) 111
Takeaway Box — “See the hinge often.” 111
Ch. 8 — Bridge to Paṭiloma (Volumes 4–8) **112**
Orientation — Promise of reversal; no techniques here 112
Diagram Hook — Plate V3.9 “Same links, reversed law” (text-only) 112

Doctrinal Core — C2 as the live cut (preview) 113
Practice Section — Reflection (no methods taught here) 113
Assessment Pack — Chapter 8 (pointer-level) 114
Practice Prompt (reflection only) 117
Takeaway Box — “Having seen arising, you are ready to study cessation.” 117
Full Anuloma Recitation Card **118**
Pāli — pair-by-pair (forward order) 118
English — compact gloss (one line each) 120
Usage notes (teacher side, small type) 121
Print spec (fits) 122
Master Plate — Clean Wheel (Twelve Links) **122**
Geometry & labels 123
Three connections (dashed chords; labels in left gutter) 123
Overlay discipline (for this base plate) 124
Side Legend — “Eight Points” (skinny margin card) **124**
Minimal production spec (fits) 125
Glossary (Links 8–12; C2/C3) **126**
Pedagogy Terms (C2 / C3) **129**
Cross-framework quick refs (for all five links) **130**
Assessment Pack — Scenario → Map → Explain Dukkha **131**
How to use 131
A. Scenarios (choose 1–3) 131
A1) Work: “The ping” 131
A2) Home: “The sink” 131
A3) Body: “The twinge” 132
B. Map (write in keywords; keep it impersonal) 132
C. Explain where Dukkha-sacca is shown (one line) 133
D. Grading rubric (10 points) 134
E. Answer keys (model maps & lines) 135
A1) “The ping” (model) 135
A2) “The sink” (model) 136

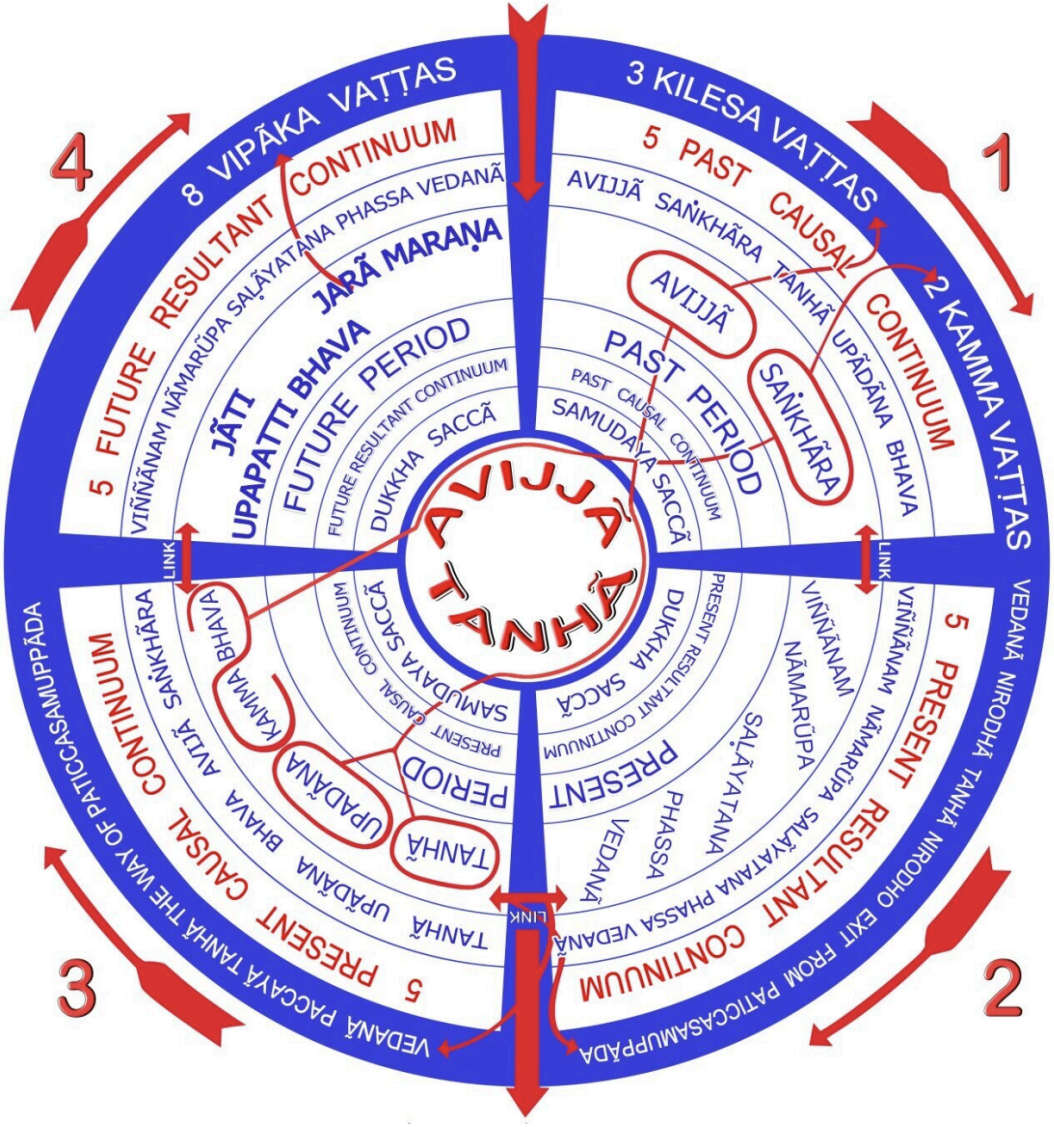
A3) “The twinge” (model) 137
F. Quick checks for teachers (mark ✓ or ✗) 138
G. One-page learner form (reproducible) 139
H. Rationale (teacher margin notes) 140
Series Consistency (Vols. 1–3) 140
Production Rules **140**
Lane map (fixed geometry) **141**
Plate-specific application **141**
Micro-QA (stamp on each export) **142**
Series Language Rules **142**
Do 142
Don’t 143
Micro-Style Guide 143
Quick Before/After 144
QA stamp (add to exports) 144
Practice Voice Rules (Anuloma volumes) **145**
Example Drill Script (Vol. 2, Link 5–7 practice) 146
QA checklist for practice notes 146
The Eight Points (locked set) 147
Placement Protocol 148
Consistency Rules 148
List of Figures (Plates) **150**
Back-matter / reference figures 160
Table V3.1 — C2 Connection Index — Vedanā → taṇhā handoff cues by tone (pleasant / painful / neutral); context tags (work/home). — QR: IMR-V3-TB-0301 161
Table V3.2 — Four Clingings (upādāna) — categories (kāma-, diṭṭhi-, sīlabbata-, attavāda-); brief definitions; observable markers. — QR: IMR-V3-TB-0302 164
Table V3.3 — Bhava Overview — kamma-bhava function in the wheel; note on upapatti context; placement with C3 preview. — QR: IMR-V3-TB-0303 167
Table V3.4 — Jāti Landing Sheet — outcome field after C3; linkage to ④ Future Effect; evidence of dukkha-sacca. — QR: IMR-V3-TB-0304 171
Table V3.5 — Jarā-maraṇa Components — aging/decay/death tokens; rim/chain similes used in teaching notes. — QR: IMR-V3-TB-0305 174

Table V3.6 — Two Truths Map (Links 8–12) — effects (②/④ = dukkha-sacca), causes (①/③ = samudaya-sacca) aligned to 8–12. — QR: IMR-V3-TB-0306 177
Table V3.7 — Vaṭṭa Mapping (Links 8–12) — kilesa / kamma / vipāka assignments for taṇhā, upādāna, bhava, jāti, jarā-maraṇa. — QR: IMR-V3-TB-0307 180
Table V3.9 — One-Episode Trace Worksheet — door → contact → tone (once) → observed handoffs; no paṭiloma instructions. — QR: IMR-V3-TB-0309 183
Table V3.10 — Weekly C2 Review Log — “where the C2 handoff formed” recap; date/time/context fields. — QR: IMR-V3-TB-0310 187
A) Daily recap (Mon–Sun) 187
B) Tally by door and tone 190
C) Context & timing 192
D) Cue lexicon encountered this week (free list) 193
E) Weekly synthesis (tick box review) 193
Table V3.11 — Assessment Blueprint (Chs. 1–6) — item counts by type. — QR: IMR-V3-TB-0311 195
Table V3.12 — Everyday Episode Bank — short prompts (inbox/traffic/conversation) mapped to links 8–12. — QR: IMR-V3-TB-0312 198
Table V3.13 — Eight Points End-Tick Checklist — chapter-end confirmation for the series scaffold; define / locate / explain columns. — QR: IMR-V3-TB-0313 206
Tick summary (quick scan) 209
Table V3.14 — Sutta Anchor Map (8–12 Focus) — canonical anchors used in teaching notes for links 8–12; citation fields reserved. — QR: IMR-V3-TB-0314 210
Table V3.15 — Terminology Quick-Gloss (8–12) — concise glossary lines for taṇhā, upādāna, bhava, jāti, jarā-maraṇa for this volume’s plates. — QR: IMR-V3-TB-0315 214
About the Author 217

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III



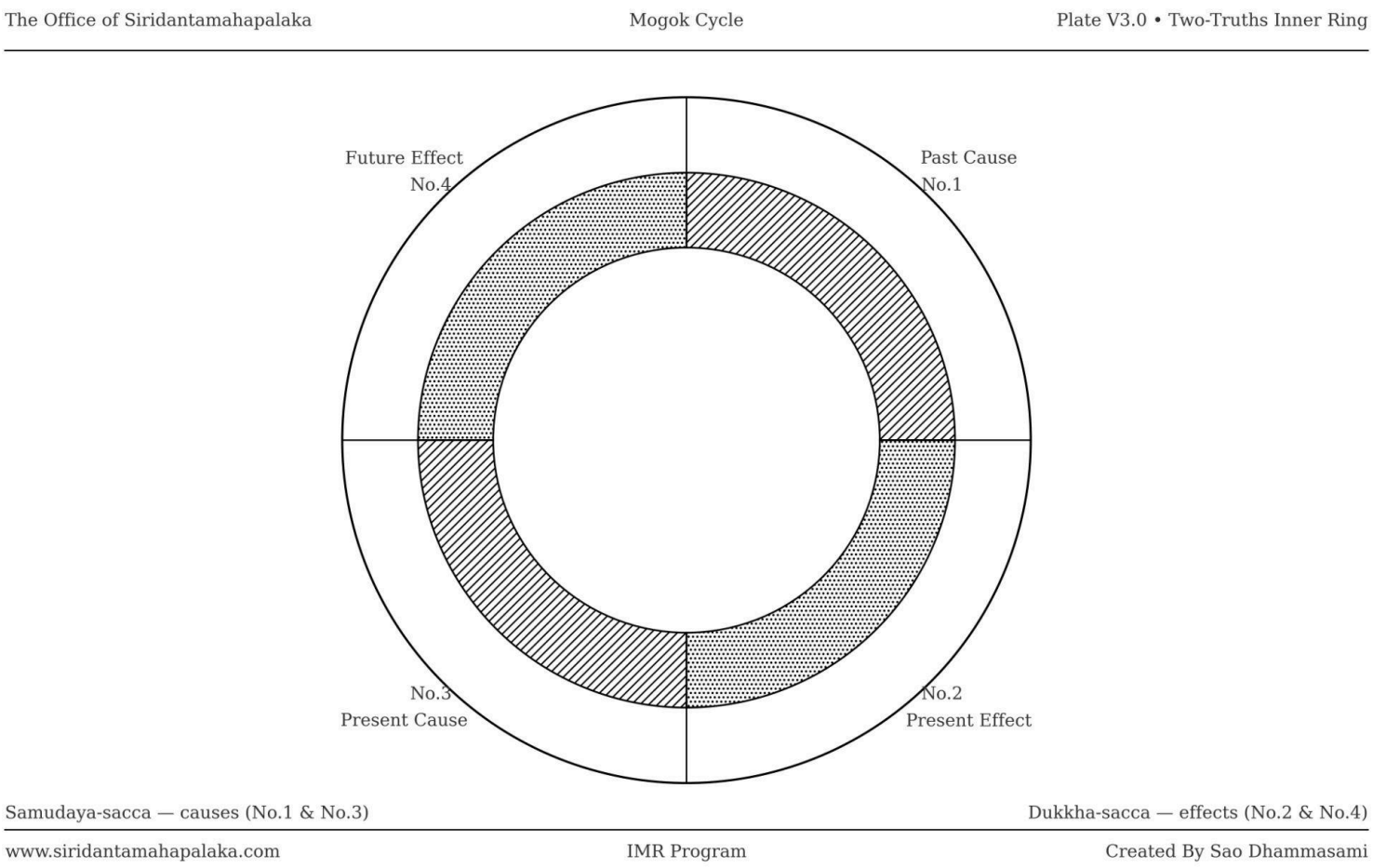
PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)



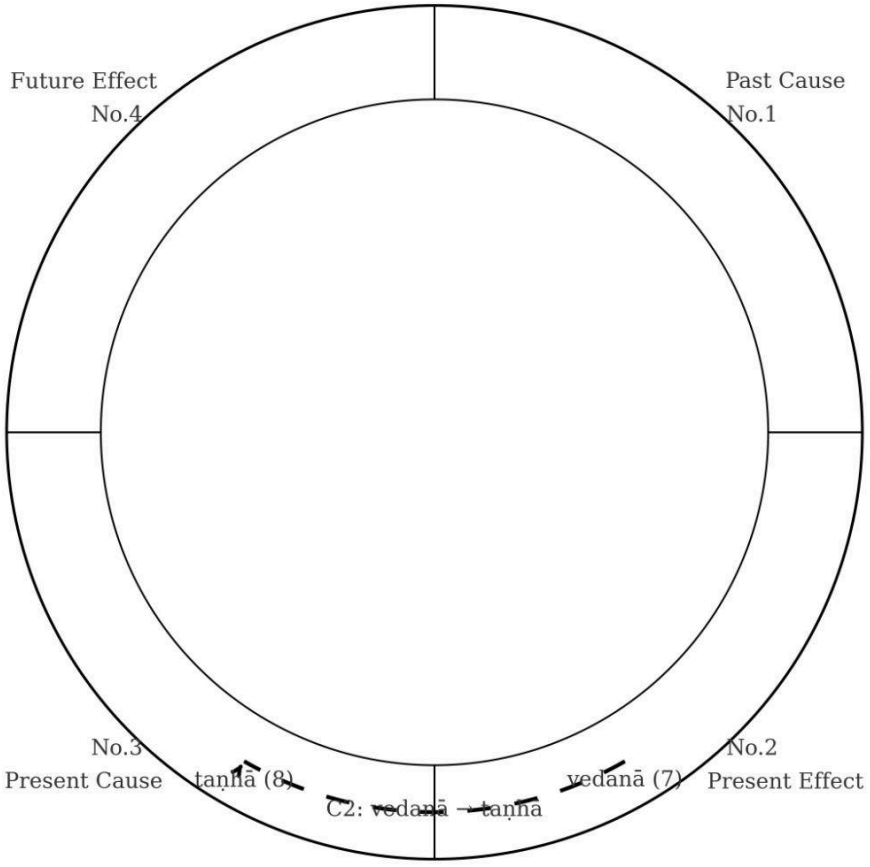
1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi

List of Figures (Plates)

- Plate V3.0 — Two-Truths Inner Ring (②/④ = *dukkha-sacca*; ①/③ = *samudaya-sacca*).

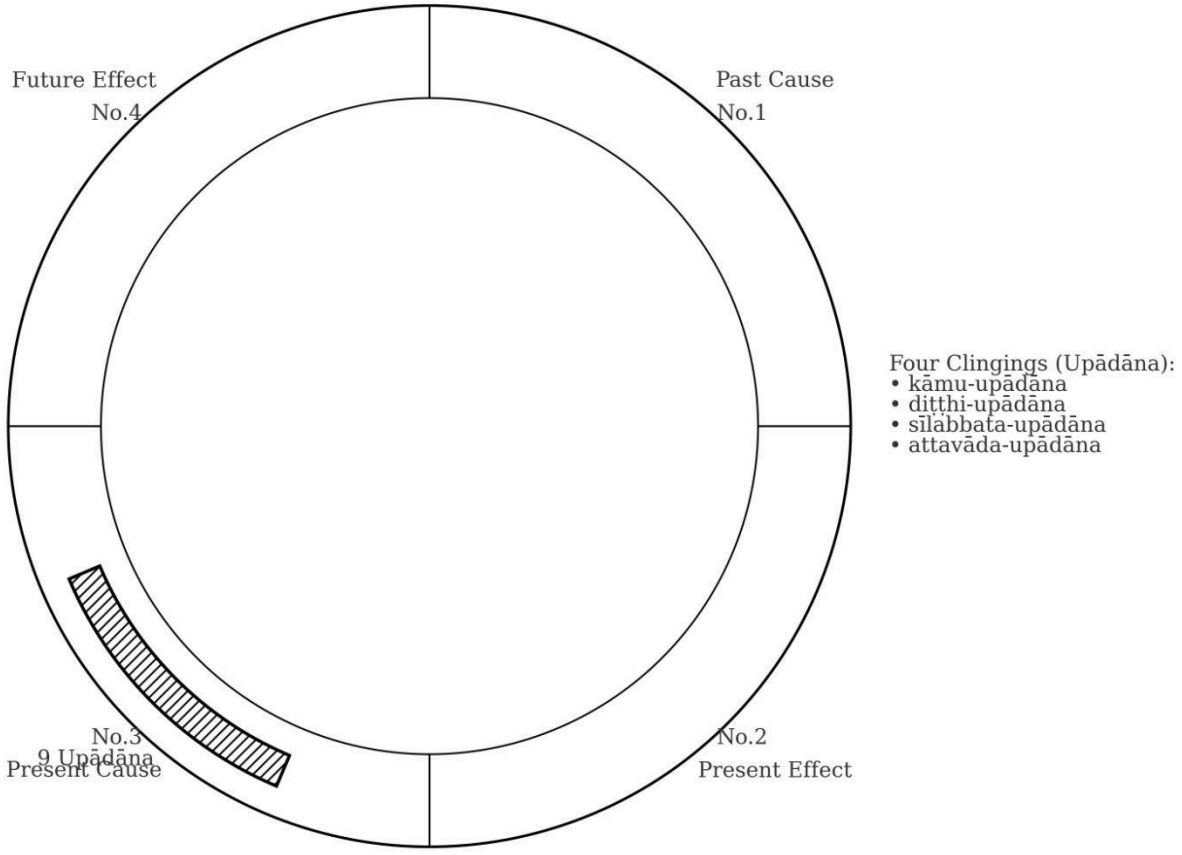


- Plate V3.1 — C2 Lane (*vedanā → taṇhā*).



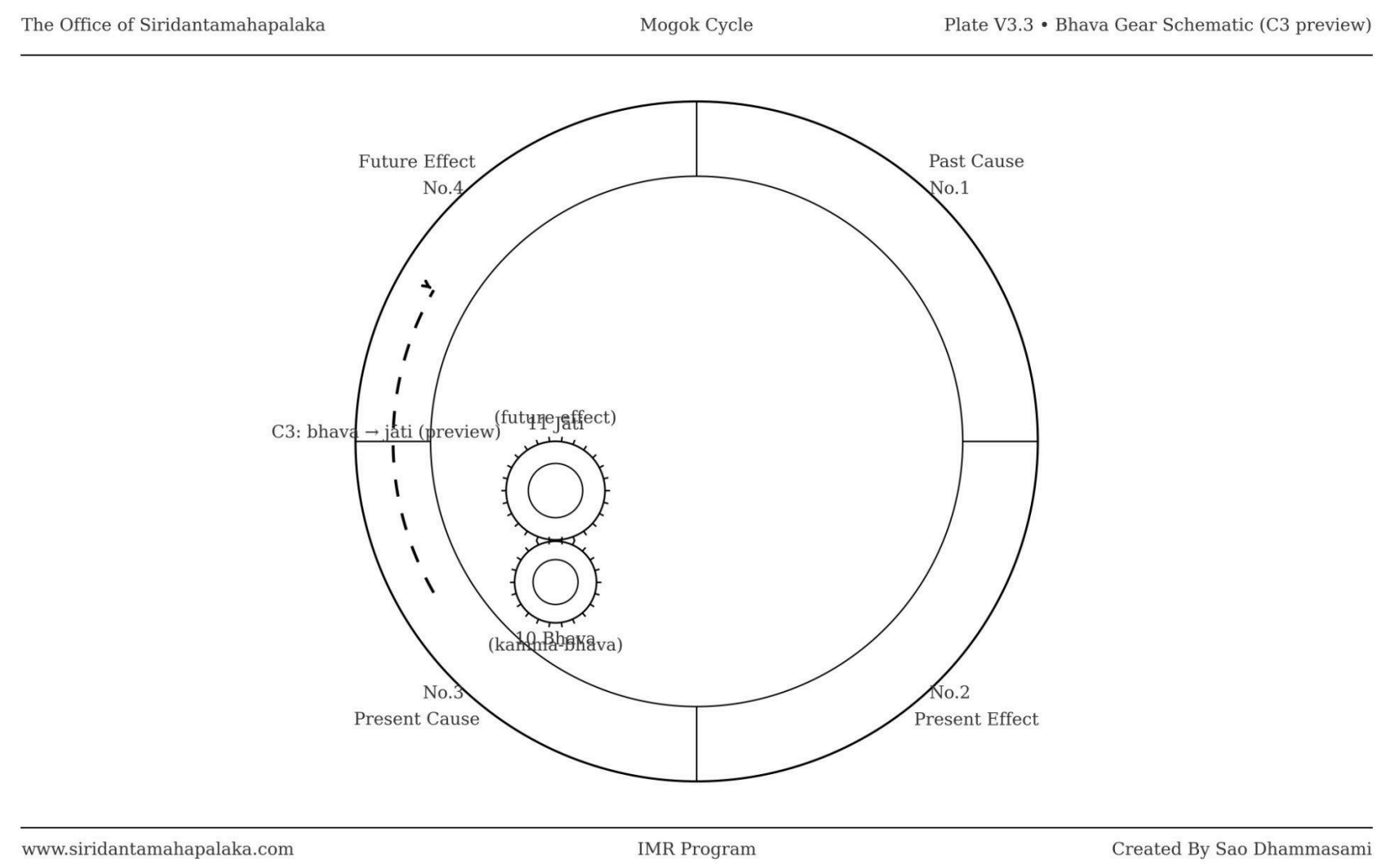
- Plate V3.2 — Four Clingings (*upādāna*: kāmu-, diṭṭhi-, sīlabbata-, attavāda-).

The Office of Siridantamahapalaka | Mogok Cycle | Plate V3.2 • Four Clingings (Upādāna)

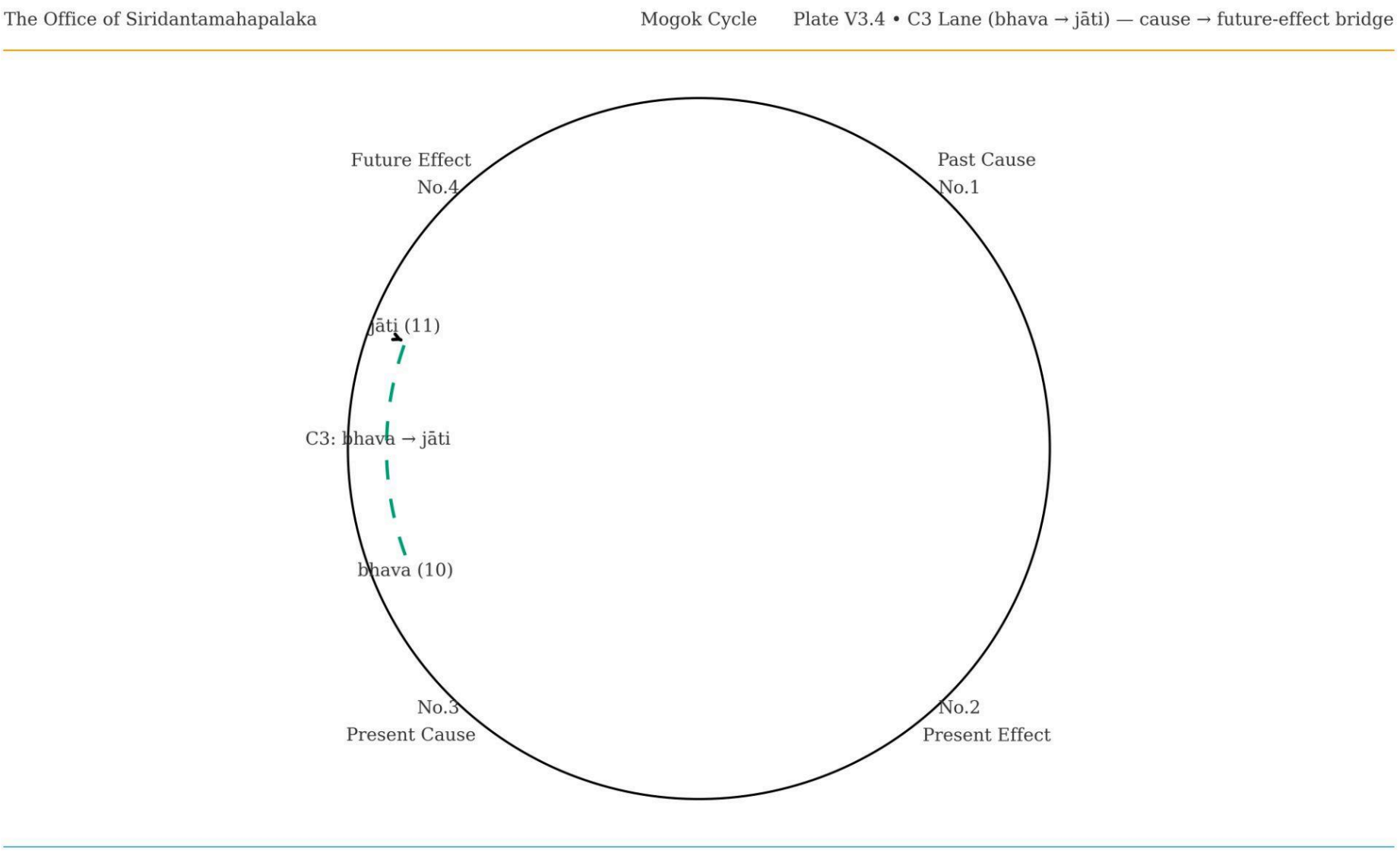


www.siridantamahapalaka.com | IMR Program | Created By Sao Dhammasami

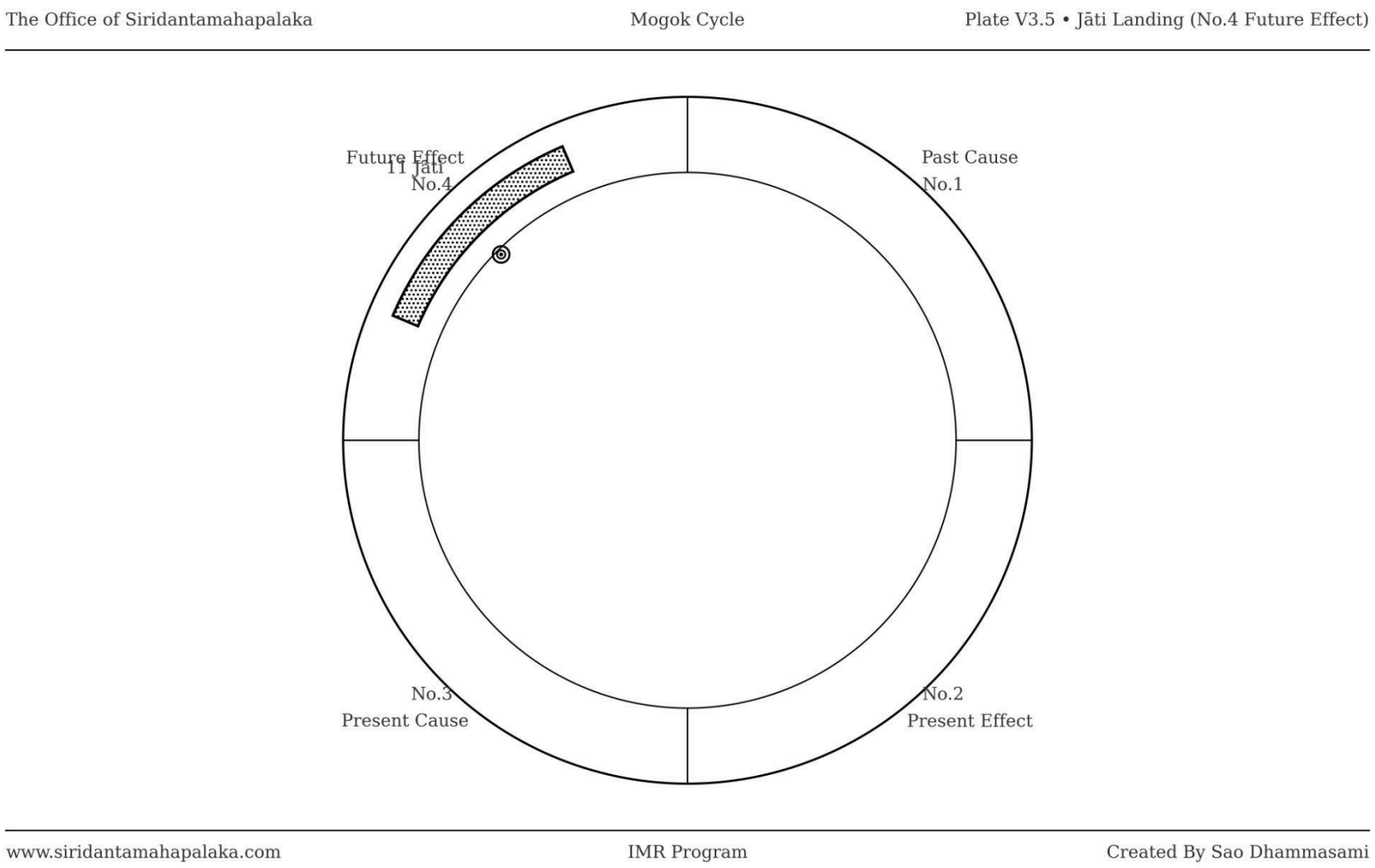
- Plate V3.3 — Bhava Gear Schematic (kamma-*bhava* gearing; C3 preview).



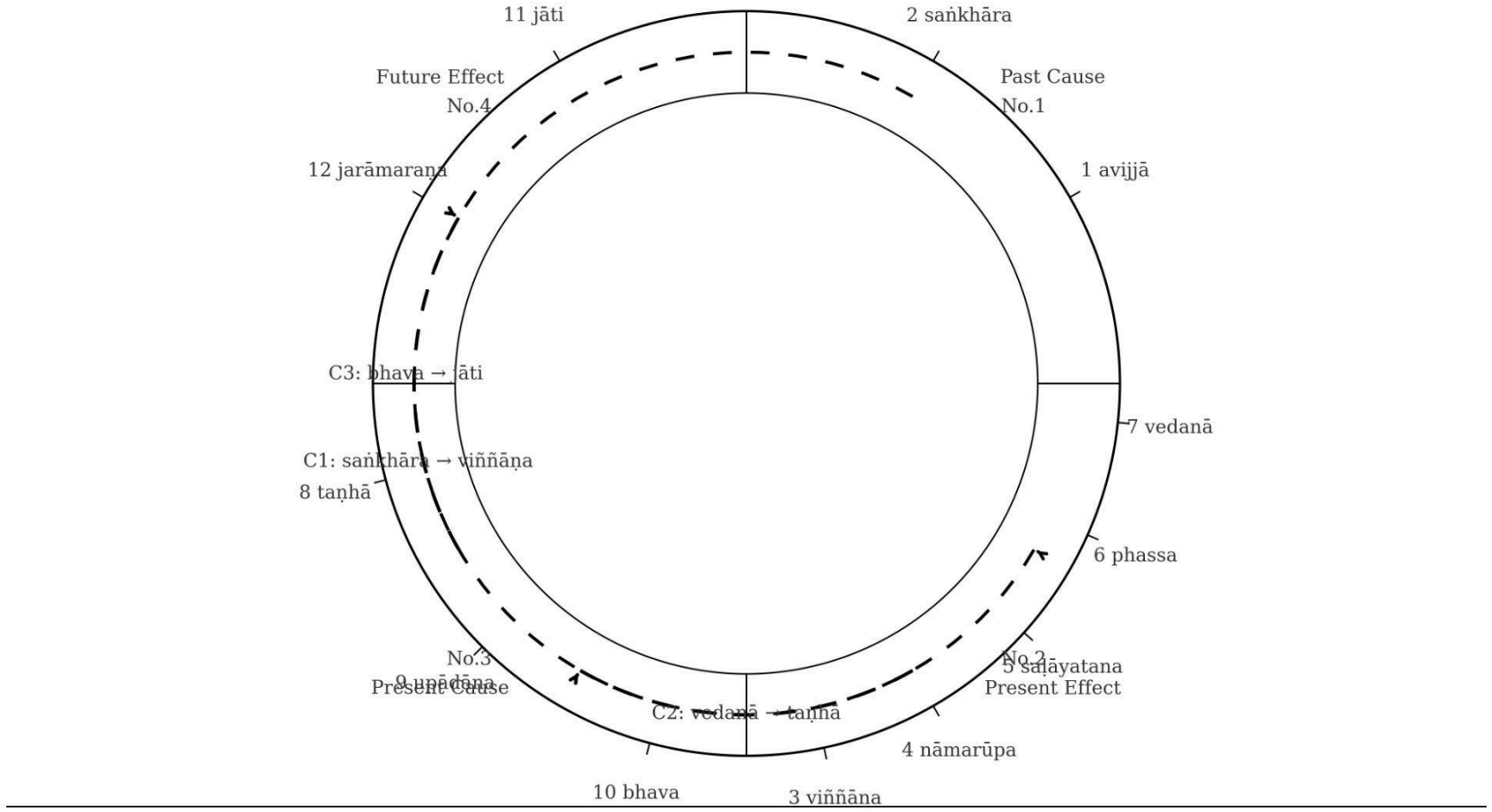
- Plate V3.4 — C3 Lane (*bhava → jāti*) — cause → future-effect bridge.



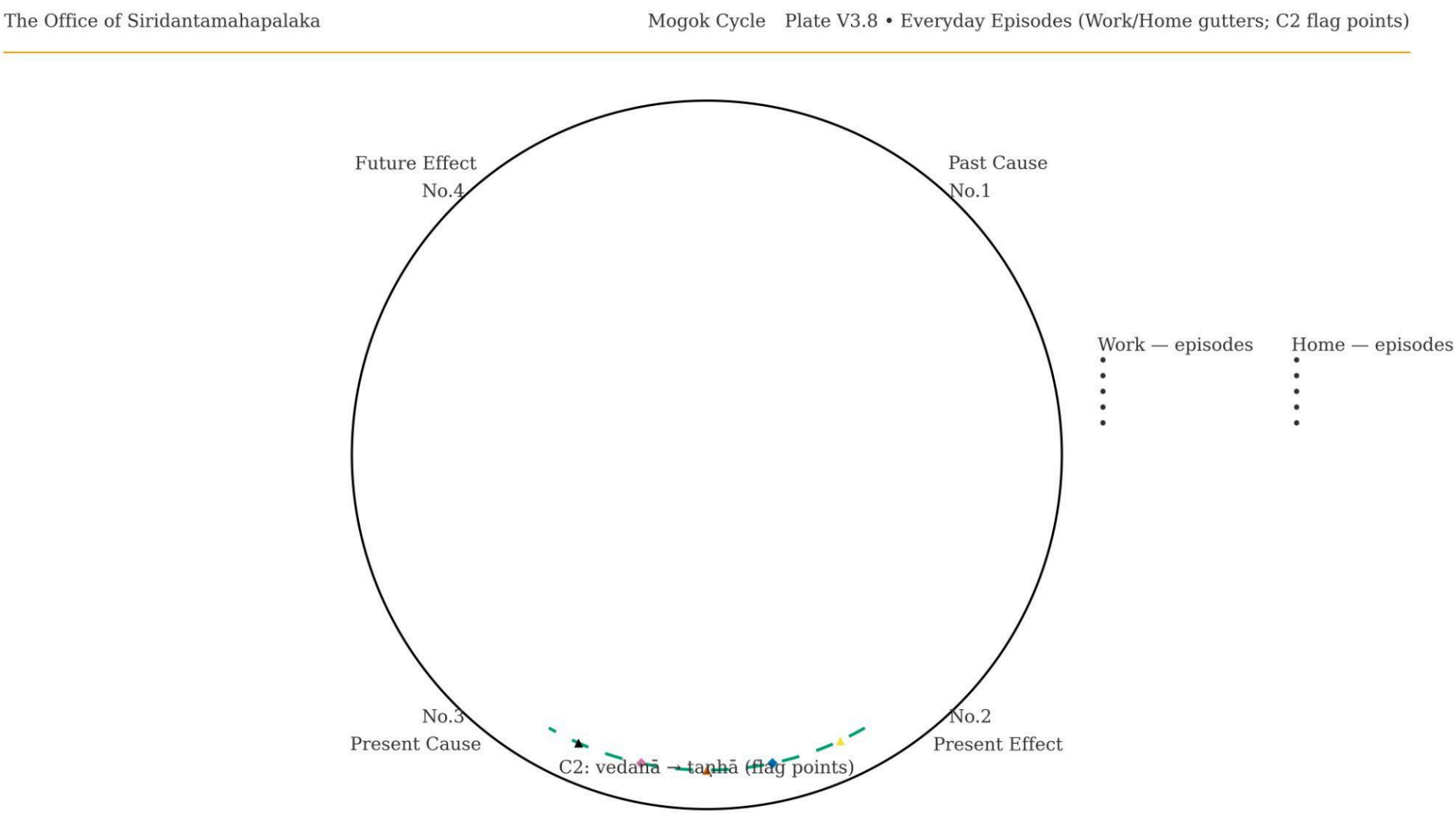
- Plate V3.5 — *Jāti* Landing (④ Future Effect).



- Plate V3.7 — Master Clean Wheel (Anuloma; twelve links + C1/C2/C3, labels outside).



- Plate V3.8 — Everyday Episodes (Work/Home gutters; C2 flag points).



- Plate V3.9 — “Same links, reversed law” banner (text-only paṭiloma pointer).

Same links,

reversed law
(paṭiloma — text-only pointer)

List of Tables

- Table V3.1 — C2 Connection Index — *Vedanā* → *taṇhā* handoff cues by tone (pleasant / painful / neutral); context tags (work/home). — QR: IMR-V3-TB-0301

- Table V3.2 — Four Clingings (*upādāna*) — categories (kāma-, diṭṭhi-, sīlabbata-, attavāda-); brief definitions; observable markers. — QR: IMR-V3-TB-0302

- Table V3.3 — *Bhava* Overview — kamma-*bhava* function in the wheel; note on upapatti-context per sources; placement with C3 preview. — QR: IMR-V3-TB-0303

- Table V3.4 — *Jāti* Landing Sheet — outcome field after C3; linkage to ④ Future Effect; evidence of *dukkha-sacca*. — QR: IMR-V3-TB-0304

- Table V3.5 — *Jarā-maraṇa* Components — aging/decay/death tokens; rim/chain similes used in teaching notes. — QR: IMR-V3-TB-0305

- Table V3.6 — Two Truths Map (Links 8–12) — effects (②/④ = *dukkha-sacca*), causes (①/③ = *samudaya-sacca*) aligned to 8–12. — QR: IMR-V3-TB-0306

- Table V3.7 — Vaṭṭa Mapping (Links 8–12) — *kilesa / kamma / vipāka* assignments for *taṇhā, upādāna, bhava, jāti, jarā-maraṇa*. — QR: IMR-V3-TB-0307

- Table V3.8 — Time-Band Cross-Ref (Links 8–12) — past / present / future placement and quadrants (①–④). — QR: IMR-V3-TB-0308

- Table V3.9 — One-Episode Trace Worksheet — door → contact → tone (once) → observed handoffs; no *paṭiloma* instructions. — QR: IMR-V3-TB-0309

- Table V3.10 — Weekly C2 Review Log — “where the C2 handoff formed” recap; date/time/context fields. — QR: IMR-V3-TB-0310

- Table V3.11 — Assessment Blueprint (Chs. 1–6) — item counts by type (T/F, fill-in, matching, label-the-diagram, short answer, scenario, micro-log, quick quiz). — QR: IMR-V3-TB-0311

- Table V3.12 — Everyday Episode Bank — short prompts (inbox/traffic/conversation) mapped to links 8–12. — QR: IMR-V3-TB-0312

- Table V3.13 — Eight Points End-Tick Checklist — chapter-end confirmation for the series scaffold; define / locate / explain columns. — QR: IMR-V3-TB-0313

- Table V3.14 — Sutta Anchor Map (8–12 Focus) — canonical anchors used in teaching notes for links 8–12; citation fields reserved. — QR: IMR-V3-TB-0314

- Table V3.15 — Terminology Quick-Gloss (8–12) — concise glossary lines for *taṇhā, upādāna, bhava, jāti, jarā-maraṇa* for this volume's plates. — QR: IMR-V3-TB-0315

Volume 3 — Completing Anuloma (Vedanā → Taṇhā → Upādāna → Bhava → Jāti → Jarāmaraṇa)

Goal: Show how lawful arising becomes a "great mass of suffering." Students can trace the **entire** forward chain in one real episode and articulate where Dukkha-sacca is fully displayed.

C2 Hinge Reminder — vedanā → taṇhā

Thesis (1-liner). The live handoff from **result** to **cause** is the bridge **C2: vedanā → taṇhā**; if tone is owned, craving ignites and Present-Cause begins.

Canonical handle. *vedanā-paccayā taṇhā* (SN 12.2) — the classroom pivot repeatedly flagged in your sources for practical interception.

Where it sits on the wheel.

- **Band shift:** ② **Present Effect** (Link 7 vedanā) → ③ **Present Cause** (Link 8 taṇhā).

- **Lane:** Draw a **dashed chord** from 7→8; **labels outside**; no phassa→taṇhā shortcuts.

Why it matters. Missing C2 launches escalation: **taṇhā (8)** → **upādāna (9)** → **bhava (10)** gearing to **jāti (11)** and the **great mass of suffering** at **jarāmaraṇa (12)**.

Teacher cue (10s). “Name the door, mark contact, say one tone word. Hold two bright breaths. If a **want** forms, that’s **C2** starting.”

Everyday hooks (spotting C2).

- Warm mug → “I want another sip.”

- Ping sound → “Check now.”

- Tight chest → “Make it stop.” (Note the tone once, then watch the handoff.)

Doctrinal anchors (quick map).

- **Three cravings:** *kāma-, bhava-, vibhava-taṇhā* (teach as flavors that often appear right after tone).

- **Placement discipline:** 7 in ② **Effect**; 8–10 in ③ **Cause**; 11–12 in ④ **Effect**; keep **C-lanes** separate; **labels outside**.

Mini-practice (30–45s).

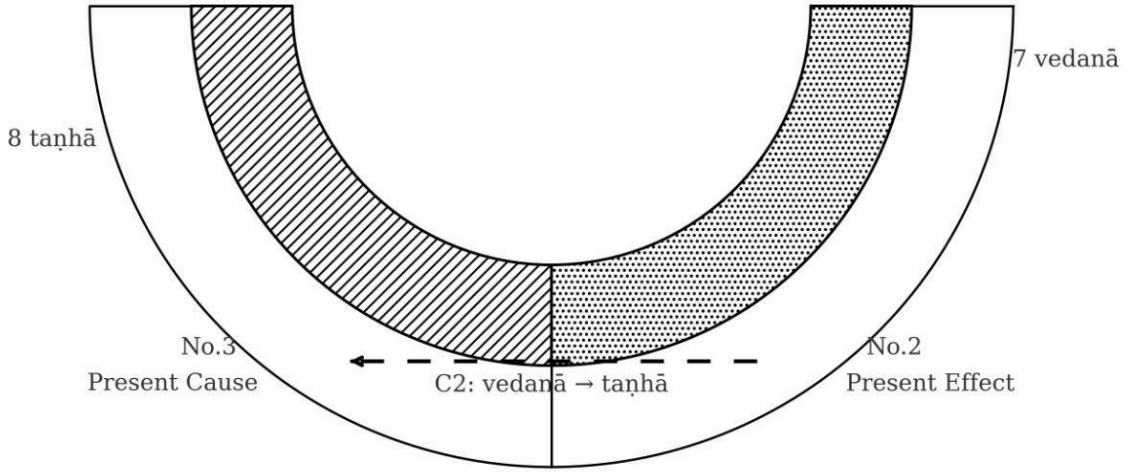
1. Attend to one present contact; say a single tone word (pleasant / painful / neutral).

2. Stay impersonal; watch for the **urge** forming.

3. If it forms, silently tag: "**C2 starting**." Return to tone. (No cessation techniques here—just see the hinge.)

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III

Diagram spec (for the card plate).



- Title: **Plate V3.1 — C2 Lane (vedanā→taṇhā)**

- Show only: ② band (Link 7), **dashed C2 chord**, ③ band (Link 8).

- **No overlay stacking;** hub clean; **Two-Truths ring visible** (②=**Dukkha-sacca**, ③=**Samudaya-sacca**).

One-line reminder. “Name the tone; watch the handoff.”

Sources (Primary References Teaching Text Book).

- **Diagram canon & placement:** quadrant bands, C-lanes, labels-outside.

- **C2 as hinge:** vedanā→taṇhā; no phassa→taṇhā.

- **Practice focus on present arc:** saḷāyatana→phassa→vedanā→(mindful space)→no-taṇhā.

- Two-truths band recap (effects = Dukkha; causes = Samudaya).

Two-Truths Band — recap (effects = Dukkha; causes = Samudaya)

What the band shows. The inner **sacca** ring assigns the teaching tasks by quadrant: ② **&** ④ **= Dukkha-sacca (effects to be known);** ① **&** ③ **= Samudaya-sacca (causes to be abandoned)**. Keep this as a thin inner ring, separate from time and vaṭṭa overlays.

Wheel mapping (quick read).

- ① **Past Cause** → **Samudaya-sacca** (origination side).
- ② **Present Effect** → **Dukkha-sacca** (result side).
- ③ **Present Cause** → **Samudaya-sacca** (origination side).
- ④ **Future Effect** → **Dukkha-sacca** (result side).

Why this matters in Vol. 3. The whole arc **8–12** must read across the truths correctly: **8–10 sit in** ③ **(Samudaya-sacca)**; **11–12 land in** ④ **(Dukkha-sacca)**—this is exactly how the “great mass of suffering” is displayed when C2 was not intercepted.

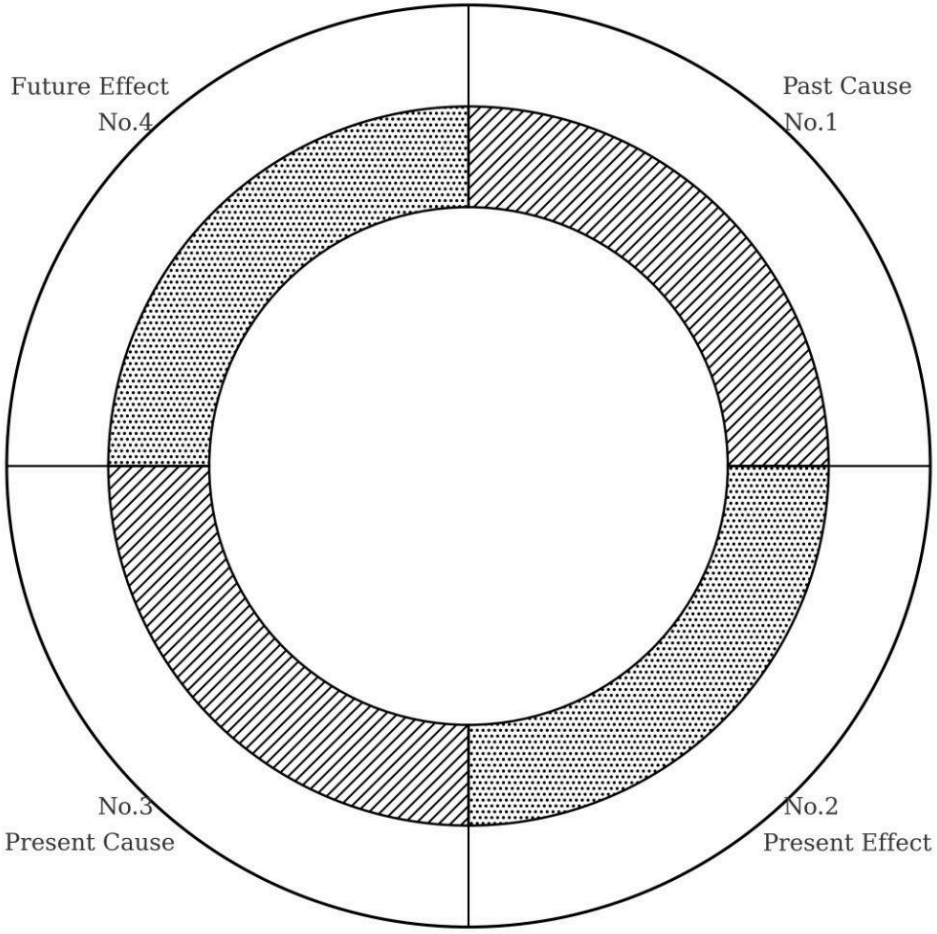
Teaching cues (10s):

- “Say which **band** you’re in first: cause or effect.”
- “On **effect** bands (②, ④): know it; don’t fix it.”
- “On **cause** bands (①, ③): abandon the cause (don’t feed it).”

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III

Diagram spec (for the card plate).

The Office of Siridantamahapalaka | Mogok Cycle | Plate V3.0 • Two-Truths Inner Ring



Samudaya-sacca — causes (No.1 & No.3) | Dukkha-sacca — effects (No.2 & No.4)

www.siridantamahapalaka.com | IMR Program | Created By Sao Dhammasami

- Title: **Plate V3.0 — Two-Truths Inner Ring**

- Show: clean wheel with **thin inner sacca ring** only. Tint ① **&** ③ as **Samudaya-sacca**; ② **&** ④ as **Dukkha-sacca**.

- Keep: **labels outside**, **hub clean**, **no overlay stacking** (truths ring alone).

Practice micro-prompt (30–45s).

"Pick a fresh moment. Name the door → contact → **feeling**. Point to the band you're in: ② **effect (know it)** or ③ **cause (don't feed it)**. State one line: 'This is **Dukkha** shown' (if ②/④) or 'This is **Samudaya** forming' (if ①/③)."

Cross-checks (for teachers).

- Do not mix time/truths/vaṭṭa on the same slide; **one overlay at a time**.

- Ensure **C-lanes** (C1–C3) are hidden on this card; the truths ring stands alone.

- Assessment: can the student place a live episode segment into **cause vs effect** without swapping bands?

One-line recap. “**Cause bands = Samudaya; Effect bands = Dukkha**—don’t mix the lenses.”

Ch. 1 Connection C2 & Link 8 — *Taṇhā* (Craving)

- **C2 (vedanā→taṇhā)** as the “living” bridge (result→cause handoff).
  Great—here’s a complete, press-ready Chapter 1 package precisely in your house rhythm (Orientation → Diagram Hook → Doctrinal Core → Practice Section → Assessment Pack → Takeaway Box), aligned to Mogok Sayadaw’s wheel method and your Vol-3 brief.

Chapter. 1 — Connection C2 & Link 8: Taṇhā (Craving)

Tagline: C2 (vedanā→taṇhā) is the “living” bridge—result → cause.

Orientation — The live hinge (result→cause handoff)

In the forward current, **vedanā (feeling, Link 7)** is an **effect** (② Present Effect). If that tone is **owned**, it conditions **taṇhā (craving, Link 8)**—the moment the stream crosses into ③ **Present Cause (Samudaya-sacca)**. In the canonical formula this is the pivot: **“vedanā-paccayā taṇhā”** (SN 12.1–12.2; *“with feeling as condition, craving”*). From here, escalation through **upādāna** → **bhava** becomes lawful unless the hinge is seen.

Key discipline for this chapter: hold the grammar **impersonal**; identify the **handoff** (not yet trying to cut it).

Diagram Hook — Plate V3.1 “C2 Lane (vedanā→taṇhā)”

- Show only ② **band** (Link 7), **dashed chord C2** to ③ **band** (Link 8).
- **Labels outside**; **no overlay stacking**; hub clean.
- Two-Truths ring faintly visible: ② **= Dukkha-sacca (effect)**; ③ **= Samudaya-sacca (cause)**.
- Caption on rim: “Name tone once → watch the handoff.”

Doctrinal Core — What “craving” means here

1) Placement & rounds.

- **Link 7 (vedanā):** ② Present Effect; **Vipāka-vaṭṭa** (result).
- **Link 8 (taṇhā):** ③ Present Cause; **Kilesa-vaṭṭa** (defilement).
- **Bridge C2:** formalizes **result→cause** (7→8).

(Wheel placement per Mogok method; no EBT assigns bands/time: classroom taxonomy.)

2) The three cravings (teach as "flavors" that often appear right after tone).

- **Kāma-taṇhā** — craving for sensual pleasures ("more/again/now").

- **Bhava-taṇhā** — craving **to be / to become** (status, identity, victory).

- **Vibhava-taṇhā** — craving **not-to-be** (push away, delete, numb).

  Use everyday hooks (cup of tea → "another"; notification ping → "check now"; tension → "make it stop"). These are **signal words** for C2 forming.

3) Forward continuity after 8 (preview).

Once **taṇhā** stands, the same law carries to **upādāna (9)**, **bhava (10)**, then via **C3** to **jāti (11)** and **jarāmaraṇa (12)**. Canonical thread (SN 12.1):

- *vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarāmaraṇaṃ …*

  Note. We cite the Pāli lines as carried in your sources; wheel-band mapping is Mogok pedagogy (no direct EBT band labels).

4) Why Present-Cause begins here.

Because only **after** an effect (tone) is owned does **new cause** (craving) ignite. This aligns the **Two-Truths band** with **practice tasks**: effect-band = **to be known**; cause-band = **to be abandoned**.

Practice Section — "See the hinge" (no cessation yet)

Micro-drill A (30–45 s, sitting or daily).

1. **Door → contact → tone.** Name the door (eye/ear…mind), say one tone word (pleasant/painful/neutral).

2. **Watch the second beat.** If an **urge** forms, silently tag "**C2 starting**."

3. **Impersonal grammar.** Replace "I want" with "**wanting arises**." Stay with tone one more breath.

Plate V3.1 — C2 Micro-Practice

Cue: Door → contact → tone → (watch the 2nd beat) → tag if urge → impersonal grammar → one more breath.

Script (one rep, ~10–15s):

1. Name the **door**: "eye / ear / nose / tongue / body / mind."

2. Note **contact** (phassa).

3. Say **one tone word**: “pleasant / painful / neutral.”

4. Watch the **second beat**. If an **urge** forms, silently tag: **“C2 starting.”**

5. Switch to **impersonal grammar**: replace “I want …” with **“wanting arises.”**

6. **Stay with tone** for one more breath.

Quick table: the six doors

Door	Typical contact	One tone word	Common urge pattern (C2)	Impersonal tag
Eye	phone glow, ad image	pleasant / neutral / painful	“scroll now”	**wanting arises**
Ear	notification ping, chatter	pleasant / neutral / painful	“check it” / “interrupt”	**impulse arises**
Nose	coffee, smoke	pleasant / painful	“sip now” / “avoid”	**craving/aversion arises**
Tongue	aftertaste, sample	pleasant / neutral / painful	“more” / “spit”	**grasping arises**

Body	itch, tightness, warmth	painful / neutral / pleasant	“scratch” / “shift”	**aversion/urge arises**
Mind	memory, plan, fantasy	pleasant / neutral / painful	“pursue” / “escape”	**thinking/leaning arises**

Impersonal grammar swaps (use any that fits)

- “I want it” → **“wanting arises.”**
- “I don’t want this” → **“resisting arises.”**
- “I like this” → **“liking arises.”**
- “I hate this” → **“aversion arises.”**
- “I need it” → **“craving arises.”**

- “I’m bored” → **“boredom is present.”**
- “I’m anxious” → **“anxiety is present.”**

How to run it (everyday use)

- Do **5 reps** when a cue hits (ping, itch, urge).
- Keep each rep **short**; stay with **tone** one extra breath even **after** tagging “C2 starting.”
- If no urge appears on the second beat, note **“no C2”** and proceed—clarity beats drama.

Pitfalls & fixes

- Too many words → stick to **one** tone word.
- Self-blame → return to **impersonal** tags.
- Losing count → tie reps to **five breaths**.

Micro-drill B (walking laps, 2–3 minutes).

- Lap 1: tone-naming only.
- Lap 2: tone-naming + note first flavor of taṇhā (kāma/bhava/vibhava).
- Lap 3: hold **labels outside** (no story), continue impersonal phrasing.

Everyday hooks (spotting language).

- “Just one more …” → **kāma-taṇhā**.
- “I must win / be seen” → **bhava-taṇhā**.
- “Make it stop / delete it” → **vibhava-taṇhā**.

Teacher timing cues.

- “Name tone once; do not narrate content.”

- "Say which band you are in: ② **effect** or ③ **cause**."

- "Point to the **handoff**, not the storyline."

Assessment Pack — (chapter-level)

True / False (8)

1. C2 is the result→cause handoff from **vedanā (7)** to **taṇhā (8)**.

2. **Vedanā (7)** belongs to **Present Effect (②)** and is taught as **Dukkha-sacca**.

3. **Taṇhā (8)** belongs to **Present Cause (③)** and is taught as **Samudaya-sacca**.

4. It is acceptable to draw a direct shortcut **phassa→taṇhā** on the Mogok wheel.

5. **Taṇhā** is classified in **Kilesa-vaṭṭa** (defilement round).

6. "*Vedanā-paccayā taṇhā*" is a canonical paccayā line used at the C2 hinge.

7. **Upādāna (9)** and **bhava (10)** are part of the **Present Cause (③)** band.

8. Chapter 1 trains **seeing** the hinge; it does **not** teach cessation techniques yet.

Fill-in (8)

A) Write the Pāli for “With feeling as condition, craving”: **vedanā-paccayā _____**.

B) Name the **three** kinds of craving: **kāma-taṇhā, _____-taṇhā, _____-taṇhā**.

C) Link **7** sits in quadrant ② (**Effect/Cause?**), Link **8** sits in quadrant ③ (**Effect/Cause?**).

D) Name the lane between 7 and 8: **Connection _____**.

E) Two-Truths mapping: ②/④ = **_____-sacca**; ①/③ = **_____-sacca**.

F) Round for taṇhā: **_____-vaṭṭa**.

G) After taṇhā (8) the next two links are **_____ (9)** and **_____ (10)**.

H) Diagram rule: put **all labels _____ the rim** and draw **one overlay at a time**.

Matching (10) — draw lines (left → right)

1. **kāma-taṇhā** → a) “Make it stop / delete it.”

2. **bhava-taṇhā** → b) craving for sensual pleasure / “again / more.”

3. **vibhava-taṇhā** → c) craving to become / status / victory.

4. **Present Effect (②)** → d) know it; do not feed it.

5. **Present Cause (③)** → e) abandon cause; do not mix lenses.

6. **C2** → f) result→cause handoff (7→8).

7. **Labels** → g) placed outside the rim.

8. **Shortcut phassa→taṇhā** → h) not allowed in this pedagogy.

9. **Taṇhā's round** → i) Kilesa-vaṭṭa.

10. **Upādāna & bhava** → j) thicken & gear toward manifestation.

Label-the-Diagram (1–2 tasks)

- **Task 1 (required):** On a blank wheel, mark ② **Present Effect (7 vedanā)** and ③ **Present Cause (8 taṇhā)**. Draw a **dashed C2 chord** from 7→8. Keep **labels outside**; **no other overlays**.

- **Task 2 (optional):** Add a faint **Two-Truths ring** only: tint ② **as Dukkha-sacca** and ③ **as Samudaya-sacca** (no vaṭṭa / no time bands).

Short Answer (2)

1. In two sentences, explain **why Link 8 (taṇhā)** begins the **Present Cause (③)** band in the Mogok method.

2. In one or two sentences, state **why narration must be impersonal** at the hinge (C2).

Scenario Case (1)

Vignette: You sit to work. A notification **ping** occurs (ear-door). A pleasant tone arises. A pull to “check now” appears.

Tasks (answer briefly):

a) Identify **door**, **contact**, **tone word**.

b) Mark if **C2** formed (yes/no). If yes, **which flavor** of taṇhā? (kāma/bhava/vibhava).

c) Place the episode segment into ② **or** ③ and justify in one line.

d) Stop at **8** (do not continue to 9–10). State—impersonally—what is happening.

Scoring (5 pts): door/contact/tone (2); C2+flavor (2); band & one-line justification (1).

Micro-Log (1) — (one line per field)

- **Door:** eye / ear / nose / tongue / body / mind
- **Tone:** pleasant / painful / neutral
- **Hinge:** “C2 starting” yes/no; **Flavor:** kāma / bhava / vibhava
- **Band now:** ② effect / ③ cause
- **One impersonal line:** “____ arises.”

Quick Quiz (5)

1. Which link is the **hinge target** of this chapter? (a) 6 (phassa) (b) 7 (vedanā) (c) **8 (taṇhā)** (d) 9 (upādāna)

2. C2 runs **from ___ to ___** : (a) 6→7 (b) **7→8** (c) 8→9 (d) 10→11

3. Which craving fits “one more scroll / one more sip”? (a) **kāma** (b) bhava (c) vibhava

4. Which band are **upādāna** and **bhava** in? (a) ② effect (b) ③ **cause** (c) ④ effect

5. What’s the **diagram rule** for labels? (a) inside rim (b) **outside rim** (c) mixed

Reflection Ticket (1)

“In this week’s episodes, **where did C2 form most clearly?** Describe one instance in **two impersonal lines** (door/contact/tone; the urge flavor).”

Answer Key

T/F: 1 T; 2 T; 3 T; 4 F; 5 T; 6 T; 7 T; 8 T.

Fill-in: A **taṇhā**; B **bhava**, **vibhava**; C ② **Effect**, ③ **Cause**; D **C2**; E **Dukkha**, **Samudaya**; F **Kilesa**; G **upādāna**, **bhava**; H **outside**.

Matching: 1-b; 2-c; 3-a; 4-d; 5-e; 6-f; 7-g; 8-h; 9-i; 10-j.

Label-the-Diagram: 7 in ②; 8 in ③; dashed C2 chord 7→8; labels outside; optional truths ring: ② Dukkha, ③ Samudaya.

Short Answer (model points):

1. Because **vedanā** is an **effect**; **taṇhā** is the **new cause** that arises **after** tone—hence Present-Cause begins at 8.

2. Impersonal narration prevents *diṭṭhi* (self-view) and keeps attention on lawful conditionality at the hinge.

   Scenario Case (model): door=ear; contact=sound with ear-consciousness; tone=pleasant; C2=yes; flavor=kāma; band=③ cause; line: "**Wanting to check arises**."

   Micro-Log: teacher checks for band correctness + impersonal phrasing.

   Quick Quiz: 1-c; 2-b; 3-a; 4-b; 5-b.

Scenario Case — Ear Door (pleasant tone → C2)

- **Door:** ear
- **Contact:** sound with ear-consciousness (sota-viññāṇa)
- **Tone (vedanā):** pleasant
- **C2 (vedanā → taṇhā): yes** (urge forms on the second beat)
- **Flavor: kāma** (sensual pull to check)
- **Band: ③ Present Cause**
- **Impersonal line: “Wanting to check arises.”**

Why band = ③ (Present Cause)

Pleasant tone at the ear conditions **taṇhā** (the urge to check). Since **C2** crosses from feeling to craving, the event sits on the **cause side (③)** rather than effect. Impersonal narration prevents **diṭṭhi** (self-view) and keeps attention on lawful conditionality at the hinge (the C2 link).

Teacher Micro-Log (quick check)

- [✓] **Door named** (ear)
- [✓] **Contact specified** (sound + ear-consciousness)
- [✓] **One tone word only** (pleasant)
- [✓] **Second beat observed** (urge noted at beat #2)
- [✓] **C2 flagged** (“C2 starting”)
- [✓] **Flavor tagged** (kāma)

- [✓] **Band correct** (③ Present Cause — taṇhā arises)
- [✓] **Impersonal grammar** (no "I…") → **"Wanting to check arises."**
- [✓] **Stayed with tone one more breath** (post-tag)

Reusable template (blank)

- **Door: _____**
- **Contact: _____** with **_____**-consciousness
- **Tone:** pleasant / painful / neutral
- **C2:** yes / no (urge on second beat?)
- **Flavor:** kāma / diṭṭhi / sīlabbata / attavāda / other: **_____**
- **Band:** ① / ② / ③ / ④ (circle one)

- **Line (impersonal):** "_____ arises."

  Teacher checks: one tone word • second beat watched • C2 flagged (if yes) • band correct • impersonal phrasing • one more breath with tone

Rubric (process-seeing).

- **4**: perfect band placement; clean C2 lane; impersonal narration; correct craving flavor.
- **3**: minor slips; hinge still correctly located.
- **2**: band mixing or self-talk; hinge vague.
- **1**: mis-placed links; storyline dominates.

Takeaway Box — "Handoff seen, not cut (yet)."

- **One-line:** "Name the tone; watch the handoff."
- **Remember: 8–10** live in ③ **Present Cause**; we are not yet deploying cessation—only **seeing** the bridge **C2: vedanā → taṇhā**.

Ch. 2 Link 9 — *Upādāna* (Clinging)

Tagline: Intensified craving hardening into grasp in ③ **Present Cause**.

Orientation — Intensified craving hardening into grasp

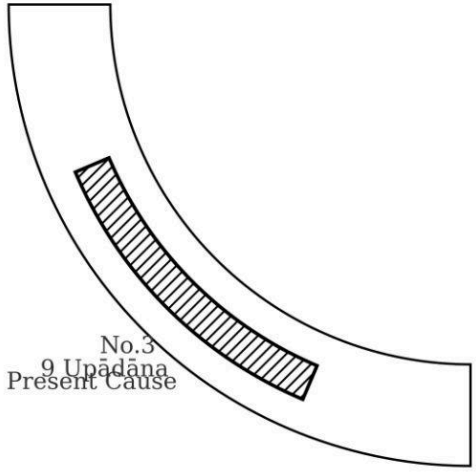
Forward flow: **taṇhā (8)**, if fed, **hardens** into **upādāna (9)**. On the wheel this is still ③ **Present Cause (Samudaya-sacca)**. Canonical hinge line (as preserved in your sources): **"taṇhā-paccayā upādānaṃ"** (SN 12.2). Classroom discipline: keep narration **impersonal** and locate grasp by its **linguistic signatures** ("I must have… / I am right… / I am…").

Diagram Hook — Plate V3.2 "Four Clingings"

- Show ③ **Present Cause** band only, with **Link 9** highlighted.
- Under 9, display **four chips**: *kāmupādāna*, *diṭṭhupādāna*, *sīlabbatupādāna*, *attavādupādāna*.
- **Labels outside**; one overlay only (no vaṭṭa/time stacks here).
- Caption: "Craving thickens → **grasp**."

Doctrinal Core — What "clinging" means here

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III



Placement & rounds.

- **Upādāna (9)** sits in ③ **Present Cause**; it belongs to **Kilesa-vaṭṭa** (defilement round) in the Mogok pedagogy (with avijjā & taṇhā).

The four clingings (teach as four "teeth" of grasp).

1. **Kāmupādāna** (clinging to sensuality): *"I must have it."*
2. **Diṭṭhupādāna** (clinging to views): *"I am right."*
3. **Sīlabbatupādāna** (clinging to rites & routines): *"My way makes it right."*
4. **Attavādupādāna** (clinging to self-doctrine): *"I am / this is me."*

How grasp thickens kamma.

- **Taṇhā** is a **pull**; **upādāna** is **fixation**. Once grasp bites, **intentional "doing"** (kamma) becomes **easier** and **faster**, steering toward **bhava (10)**. Thus 9 is the **thickener** that prepares the gear-shift to 10.

Everyday frames (classroom hooks).

- "**I must have** the latest update." → *kāmupādāna*
- "**I am right**; they are wrong." → *diṭṭhupādāna*
- "**This routine** makes me safe / pure." → *sīlabbatupādāna*
- "**I am** a [role/identity]; I can't let this go." → *attavādupādāna*

Pāli anchor from your sources: **taṇhā-paccayā upādānaṃ** (SN 12.2).

Band/vaṭṭa placement is the Mogok classroom taxonomy (kept distinct from EBT phrasing).

Practice Section — "Find the teeth"

Spot-the-language drill (2–3 min).

- Read a short vignette (work/home). Circle phrases that match the **four teeth**.
- Rewrite each as **impersonal process**: e.g., "**Must-have** arises," "**Being-right** arises," etc.

Micro-lab (30–45 s, live episode).

1. Door → contact → **tone** (from Ch. 1).

2. If a **want** appears, listen for a **grasp phrase**.

3. Label **one** tooth only (don't stack), e.g., "**Grasp-(view)** present."

4. Note the **band**: "③ Present Cause."

Teacher timing cues.

- "One tooth per moment."
- "Band first: is this **cause** or **effect**?"
- "Keep it **impersonal**; swap 'I' for a process noun."

Assessment Pack — (chapter-level; ready to print)

T/F (8)

1. Upādāna (9) is taught in ③ **Present Cause**.

2. Upādāna belongs to **Vipāka-vaṭṭa**.

3. “taṇhā-paccayā upādānaṃ” is the canonical line used for Link-9.

4. “I must have …” is a signature of *diṭṭhupādāna*.

5. “I am right …” maps to *diṭṭhupādāna*.

6. “My routine makes it right …” maps to *sīlabbatupādāna*.

7. “I am …” maps to *attavādupādāna*.

8. Clinging **thickens** kamma and readies **bhava (10)**.

Fill-in (8)

A) Pāli: **taṇhā-paccayā _____**.

B) Four clingings: **kāmu-, diṭṭhu-, sīlabbatu-, _____-upādāna**.

C) Link 9 sits in quadrant ③ (**Cause/Effect?**).

D) Round for 9: **_____-vaṭṭa**.

E) One everyday phrase for *kāmupādāna*: "**.**"

F) One everyday phrase for *diṭṭhupādāna*: "."

G) Next link after 9 is **_____**.

H) Diagram rule: **labels _____ the rim; one overlay at a time.**

Matching (10) (left → right)

1. *kāmupādāna* → a) "I am right."

2. *diṭṭhupādāna* → b) "I am … (identity claim)."

3. *sīlabbatupādāna* → c) "I must have it."

4. *attavādupādāna* → d) "This routine makes it right."

5. Upādāna (band) → e) ③ Present Cause.

6. Upādāna (round) → f) Kilesa-vaṭṭa.

7. Thickening → g) accelerates kamma toward bhava.

8. Diagram rule → h) labels outside rim.

9. After 9 → i) 10 (bhava).

10. Canonical line → j) taṇhā-paccayā upādānaṃ.

Label-the-diagram (1–2 tasks)

- Task 1: Highlight **Link 8** and **Link 9** in ③, add four **Upādāna** chips.

- Task 2 (opt.): Faint caption “taṇhā-paccayā upādānaṃ” under 9 (no other overlays).

Short answer (2)

1. In two sentences, explain how **upādāna** differs functionally from **taṇhā**.

2. Why does identifying the **specific tooth** (kāma/diṭṭhi/sīlabbata/attavāda) help classroom practice?

Scenario case (1)

A colleague rejects your suggestion. A surge to defend "your way" appears; you hear yourself say, "This is how it should be."

a) Identify the **tooth** of grasp.

b) State the **band**.

c) Give one impersonal line for the moment (no self-talk).

d) Name the **next link** if grasp persists.

Micro-log (1)

- Door / Tone / **Grasp tooth** (kāma, diṭṭhi, sīlabbata, attavāda) / Band (③) / One impersonal line: "**Grasp-(____)** present."

Quick quiz (5)

1. Which link is **clinging**? (a) 8 (b) **9** (c) 10

2. Which tooth fits “I am right”? (a) kāma (b) **diṭṭhi** (c) attavāda

3. Which band is Link 9? (a) ② (b) ③ (c) ④

4. What does clinging do to kamma? (a) thins (b) **thickens** (c) stops

5. Next link after 9? (a) **10 (bhava)** (b) 11 (jāti) (c) 8 (taṇhā)

Answer Key (compact)

T/F: T, F, T, F, T, T, T, T.

Fill-in: A **upādānaṃ**; B **attavādu**; C **Cause**; D **Kilesa**; E sample “I must have it”; F “I am right”; G **bhava**; H **outside**.

Matching: 1-c, 2-a, 3-d, 4-b, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j.

Scenario (model): **diṭṭhupādāna**; ③; “**Being-right grasping arises**.”; next **10 (bhava)**.

Takeaway Box — "Clinging is craving with teeth."

- Name **one tooth** only; place it in ③.
- Upādāna **thickens** kamma and sets up **bhava (10)**.
- Keep narration **impersonal**; no story, no self-labels.

Ch. 3 Link 10 — *Bhava* (Becoming)

Tagline: Gearing toward manifestation (kamma-/upapatti-bhava).
Diagram Hook: Plate V3.3 "Bhava Gear Schematic".

Orientation — Gearing toward manifestation

On the Mogok Wheel, **bhava (10)** is the third node of ③ **Present Cause**—it's the **gearbox** that follows clinging and tips to **C3 → jāti (11)** when strong. Teach bhava as **function (gearing)**, not a static essence. Place it in ③ **(Samudaya-sacca)**, outside-label at ≈8:45, with **C3: 10→11** prepared downstream.

Diagram Hook — Plate V3.3 "Bhava Gear Schematic"

- Show ③ **Present Cause** only; highlight **Link 10 (bhava)** as a **gear icon**.

- Add tiny upstream badges “8→9” (taṇhā→upādāna) and a **ghosted chord** toward **C3 (10→11)**.

- **Labels outside**; **one overlay only** (no stacked truths/vaṭṭa/time). Minute placement: **~8:45**.

Doctrinal Core — Why becoming is the pre-birth condition

1) Two bhavas (teach the split crisp).

- **Kamma-process becoming (kamma-bhava):** present intending/doing (mental, verbal, bodily). This is the **engine you can still steer**, and—per your source—**only this** conditions birth.

- **Rebirth-process becoming (upapatti-bhava):** the **later aggregates** as resultant field; **not** the lever to pull in the present.

2) Chain logic (Pāli anchors as carried in your files).

- *taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo* (8→9→10: craving → clinging → becoming). Primary References Teaching Text Book state the same functional link and train it as “pull → **grasp** → **gear**.”

- *bhava-paccayā jāti* (10→11): with becoming as condition, **birth**—the flip at **C3** from cause to fruit; slogan: **"light gear → light birth."**

3) Vaṭṭa placement (keep overlays separate).

- **Bhava = Kamma-vaṭṭa** (with saṅkhāra). Do **not** stack with truths/time on the same plate.

4) Why "gear" matters pedagogically.

Once grasp **bites**, bhava **gears** identity and momentum; the hotter the gear, the more **inevitable** the **appearance** at 11. Classroom English: **"Gear → appear."**

Practice Section — Map a habit loop to "doing → becoming"

Micro-lab (2–3 min).

1. **Cue** (door/contact/tone): name once (from Ch.1 method).

2. **Craving → grasp**: mark the first "must / right / I-am" bite (one tooth).

3. **Doing → becoming**: write a single present-tense verb you're **about to do** (e.g., "typing back quickly," "checking," "arguing"). This is **kamma-bhava**.

4. **C3 forecast**: circle "light / medium / heavy gear" as a **jāti risk** check.

One-line test for learners.

"If I can **watch it as intention forming now**, it is **kamma-bhava**." (Therefore steerable; keep C3 light.)

Assessment Pack — (chapter-level; ready to print)

T/F (8)

1. Bhava (10) sits in ③ **Present Cause**.

2. Bhava belongs to **Kamma-vaṭṭa**.

3. Only **kamma-process** becoming conditions birth.

4. Upapatti-bhava is the lever to pull in the moment. (F)

5. “Gear → appear” summarizes C3 (10→11).

6. The plate should stack truths, time, and vaṭṭa for efficiency. (F)

7. Minute placement for (kamma-)bhava is ~8:45 (labels outside).

8. *Bhava-paccayā jāti* is the C3 flip from cause to fruit.

Fill-in (8)

A) Pāli: **bhava-paccayā _____**.

B) Two kinds of bhava: **kamma-bhava** and **_____-bhava**.

C) Band for Link 10: ③ **Present _____**.

D) Vaṭṭa for Link 10: **_____-vaṭṭa**.

E) Classroom slogan for 10→11: “_____ → appear.”

F) One verb that shows **kamma-bhava** forming now: “_____.”

G) Minute placement for 10: **~ _____**.

H) Do we stack overlays on this plate? **Yes / No** (circle).

Matching (10) (left → right)

1. **kamma-bhava** → a) later aggregates as fruit
2. **upapatti-bhava** → b) intention/doing now
3. **C3** → c) 10→11 flip (cause→fruit)
4. **Bhava's vaṭṭa** → d) Kamma-vaṭṭa
5. **Band** → e) ③ Present Cause
6. **Gear strength** → f) light/medium/heavy → birth taste
7. **Slogan** → g) gear → appear
8. **Minute mark** → h) ~8:45, labels outside
9. **Plate rule** → i) one overlay only

10. **Pāli** → j) *bhava-paccayā jāti*

(Answer key: 1-b, 2-a, 3-c, 4-d, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j.)

Cites:

Label-the-diagram (1–2 tasks)

- **Task 1 (req.)**: Place **10 (bhava)** at **~8:45**, labels outside; show **ghosted C3** toward **11** (no truths/vaṭṭa/time).

- **Task 2 (opt.)**: Separate plate: fill **Kamma-vaṭṭa** wedges (saṅkhāra, bhava) only.

Short Answer (2)

1. In 2–3 sentences, distinguish **kamma-bhava** from **upapatti-bhava**, and say **which** can be steered now.

2. Explain why calling bhava a **gearbox** helps prevent heavy **C3**.

Scenario Case (1)

A teammate ignores your email. After a spike of "being right," you notice "drafting a pointed reply."

a) Identify **kamma-bhava** in one verb phrase.

b) Rate gear **light/med/heavy**.

c) Name the **band** and **vaṭṭa**.

d) Forecast **C3** result if gear stays heavy.

Cites:

Micro-Log (1)

- Door / Tone / **Doing** (present verb) / Band (③) / Gear (L-M-H) / One impersonal line ("**Gearing to reply arises**").

Quick Quiz (5)

1. Which link is **bhava**? (a) 9 (b) **10** (c) 11

2. Which bhava can you **steer now**? (a) **kamma-bhava** (b) upapatti-bhava

3. Bhava's **vaṭṭa**? (a) Kilesa (b) **Kamma** (c) Vipāka

4. Classroom slogan for **10→11**? (a) pull→push (b) **gear→appear** (c) see→be

5. Overlay rule for this plate? (a) stack them (b) **one overlay only**

   Cites:

Takeaway Box — "Doing fashions becoming."

- Spot **doing now** → that's **kamma-bhava** (steerable).
- Keep **gears light** so **C3** stays light (or never engages).
- One overlay at a time; **labels outside**; hub clean.

Chapter. 4 — Connection C3 & Link 11: Jāti (Birth)

Tagline: C3 (bhava→jāti) is the **death bridge**—cause → future effect.

Diagram Hook: Plate V3.4 "C3 Lane"; Plate V3.5 "Jāti Landing (Future Effect)".

Orientation — Cause → Future Effect Bridge ("death" lane)

Bhava (10), once geared, tips through **C3** into **jāti (11)**. This is the third connection on the wheel: the **cause → fruit bridge**. In Mogok pedagogy, C3 is called the **"death lane"**: it is the point where building in ③ **Present Cause (Samudaya-sacca)** crosses into ④ **Future Effect (Dukkha-sacca)**. Canonical line: *bhava-paccayā jāti* — "with becoming as condition, birth" (SN 12.2).

Diagram Hook — Plates V3.4 & V3.5

- **Plate V3.4 C3 Lane**: clean chord from **10**→**11**; no overlays stacked.
- **Plate V3.5 Jāti Landing**: highlight ④ **Future Effect band**; Link 11 labeled outside at ≈10:30–11:00.
- Faint **Two-Truths ring** visible: ③ Samudaya → ④ Dukkha.
- Caption on rim: “Gear → appear.”

Doctrinal Core — Event-birth & moment-birth readings

1) Event-birth (traditional reading).

- Physical birth into a new life; “appearance” of the aggregates as a whole.
- Fits the **rebirth framework**; sets up full jarāmaraṇa suffering.

2) Moment-birth (phenomena arising).

- Any fresh arising of dhammas is “born.”

- Micro-births: a thought that appears, a feeling that arises.

- In Mogok teaching, this reading is emphasized to keep practice grounded in the **present arc**: birth is visible now, as processes show up.

3) Placement.

- **Jāti (11)** sits firmly in ④ **Future Effect**; taught as **Dukkha-sacca**.

- It is the **first explicit landing** of suffering after the ③ → ④ shift.

- Classroom slogan: **“What was being built appears.”**

Practice Section — Note a fresh “arising” as micro-birth

Micro-lab (30–60 s).

1. Sit quietly; attend to the flow of mind.

2. When a new thought pops up, mark it with one silent tag: “**born**.”

3. Place it in ④ **Future Effect**.

4. Note: no “I was born”; keep grammar impersonal: “**Arising occurs**.”

Everyday hook.

- A new notification appears → urge → click → “**new page open = birth**.”

- Recognize the shift: gear (doing) → appear (new result).

Teacher cues.

- “Say the Pāli: *bhava-paccayā jāti*.”
- “Mark the quadrant shift: ③ cause → ④ effect.”
- “Spot any micro-arising as a **birth event**.”

Assessment Pack — (chapter-level)

T/F (8)

1. Jāti (11) sits in ④ **Future Effect (Dukkha-sacca)**.
2. Jāti belongs to **Kamma-vaṭṭa**. (F; it is Vipāka.)
3. “bhava-paccayā jāti” is the canonical line for Link-11.
4. Event-birth = one new thought arising. (F; that is moment-birth.)

5. Moment-birth = appearance of phenomena in the present.

6. C3 is called the “death bridge” in Mogok pedagogy.

7. Link 11 is placed at ≈10:30–11:00 on the rim (labels outside).

8. “Gear → appear” is the classroom slogan for 10→11.

Fill-in (8)

A) Pāli: **bhava-paccayā _____**.

B) Band for Link 11: ④ **Future _____**.

C) Truth for Link 11: **_____-sacca**.

D) Two readings: **event-birth** and **_____-birth**.

E) Connection name: **C__** (10→11).

F) Placement time for jāti on rim: ≈_____.

G) Everyday hook: a **new _____** is micro-birth.

H) One-line slogan: “What was being _____ appears.”

Matching (10)

1. Event-birth → a) new thought arises
2. Moment-birth → b) physical aggregates appear at rebirth
3. C3 → c) 10→11 (cause→effect bridge)
4. Band for 11 → d) ④ Future Effect
5. Vaṭṭa → e) Vipāka
6. Truth → f) Dukkha-sacca
7. Diagram rule → g) labels outside
8. Minute placement → h) ~10:30–11:00
9. Pāli line → i) *bhava-paccayā jāti*

10. Classroom slogan → j) gear → appear

Label-the-diagram (1–2 tasks)

- Task 1: On blank wheel, draw C3 chord (10→11). Highlight ④ Future Effect; label 11 outside rim at ≈10:30–11:00.

- Task 2 (opt.): Add faint truths ring: ③ Samudaya vs ④ Dukkha.

Short answer (2)

1. Explain in 2 sentences why Mogok pedagogy stresses **moment-birth** for practice.

2. What is meant by calling C3 the **"death bridge"**?

Scenario Case (1)

A thought "I should check email" pops up while sitting.

a) Identify this as **event-birth or moment-birth**.

b) Place in quadrant (③ **or** ④).

c) Give one impersonal line for the arising.

Micro-Log (1)

- **Doing (bhava)**: “gearing to check”
- **Birth (jāti)**: “thought born”
- **Quadrant**: ④ Future Effect
- **Slogan check**: gear → appear

Quick Quiz (5)

1. Which link is jāti? (a) 9 (b) **11** (c) 12
2. Which connection is called the “death bridge”? (a) C1 (b) C2 (c) **C3**
3. Jāti belongs to which vaṭṭa? (a) Kilesa (b) Kamma (c) **Vipāka**
4. Which truth does jāti display? (a) **Dukkha-sacca** (b) Samudaya
5. Classroom slogan for 10→11? (a) pull→push (b) **gear→appear** (c) see→be

Takeaway Box — “What was being built appears.”

- **C3** shifts ③ **Present Cause** → ④ **Future Effect**.
- **Bhava gears** → **Jāti appears**.
- Both **event-birth** and **moment-birth** are lawful; for practice, emphasize the **moment-birth** lens.
- Keep narration impersonal: “Arising occurs.”

Ch. 6 — Full-Chain Integration: 1→12 in One Episode

Tagline: Arising is lawful, not personal.
Diagram Hook: Plate V3.7 “Master Clean Wheel (Anuloma)”.

Orientation — Trace a real episode around the rim

In class, students take one fresh irritation and **walk it clockwise through 1→12**—one overlay at a time, labels outside, no stacked rings. The Mogok wheel is built for this: twelve wedges, three connections, four layers; **solid arrows for anuloma** (forward) and **dashed for paṭiloma** (not used yet). The teacher’s first move is always: “**Trace 1→12 clockwise**.”

Diagram Hook — Plate V3.7 “Master Clean Wheel (Anuloma)”

- Show the **full clean wheel**: 12 wedges, three connections marked, **arising arrows only**.
- Keep overlays minimal: **one** band visible at a time (start with factor labels only).
- Labels **outside**; hub clean; students read the rim clockwise.

Doctrinal Core — Pair-by-pair recitation; group-lenses to avoid self-view

Pair-by-pair recitation (forward):

avijjā-paccayā saṅkhārā; saṅkhāra-paccayā viññāṇaṃ; … vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarāmaraṇaṃ … (use the Pāli pairs as given in your materials when leading the rim walk). The wheel’s **eight points** keep students oriented: **four layers** (1–2 past cause; 3–7 present effect; 8–10 present cause; 11–12 future effect), **three connections**, and **two truths** mapped to cause/effect bands.

Group-lenses (to prevent self-view):

- **Two-truths lens:** effects (②, ④) are **Dukkha-sacca**; causes (①, ③) are **Samudaya-sacca**—say the band before narrating.

- **Present-moment lens (Mogok emphasis):** read contact→feeling→craving in real time; keep grammar impersonal.

- **Anti-diṭṭhi lens:** the diagrammatic method is designed to **dispense with self-view**; insist on process language.

Practice Section — Guided worksheet: pick an irritation; map 1→12

Script (teacher voice, 6–8 min total):

1. **Name the episode** in neutral terms (no “I/me”). “A message was ignored.”

2. **Walk 1→7 quickly** (cause→present effect): keep to wheel labels; **labels outside** only.

3. **Pause at 7→8 (C2)**: say one tone word; watch the handoff (do not cut).

4. **Mark 8→10 (present cause)** with one tooth of clinging and one verb of doing (kamma-bhava).

5. **Note C3 → 11** (“gear → appear”), then acknowledge **12** as the **future-effect** culmination (no fixing here).

6. **Circle where Dukkha-sacca is fully shown** (④), and speak one **impersonal** line.

7. **Recite pair-by-pair** once around the full rim (teacher leads; class repeats).

Worksheet fields (single page):

- Trigger (neutral).
- 1→6 quick map (keywords only).
- 7 **vedanā** tone: _____ .
- **C2 formed?** yes/no; flavor at 8 (kāma/bhava/vibhava).
- 9 tooth: kāmu/diṭṭhi/sīlabbata/attavāda.

- 10 verb (doing): "_____."
- **C3** arrow checked.
- 11 "appearance": _____ .
- 12 rubric flag (soka/parideva/dukkha/domanassa/upāyāsa).
- **Dukkha-sacca shown at: _____** (④).
- One impersonal sentence.

Assessment Pack — Chapter 6 (ready to print)

T/F (8)

1. The integration exercise is performed by **tracing 1→12 clockwise** on the wheel.
2. Only the arising (anuloma) arrows are used in this chapter.

3. Effects (②, ④) are taught as **Dukkha-sacca**; causes (①, ③) as **Samudaya-sacca**.

4. Students should stack multiple overlays at once to save time. (F)

5. The present-moment lens emphasizes contact→feeling→craving read live.

6. The wheel's purpose is experiential: see conditionality in one's stream now.

7. Pair-by-pair Pāli recitation accompanies the rim walk. (T; per classroom flow guidance.)

8. Diagram labels belong **outside** the rim.

Fill-in (8)

A) Arising flow used here: **anuloma / paṭiloma** (circle).

B) Four layers in order (2-word cues): **Past Cause; Present _____; Present _____; Future _____**.

C) Two-truths mapping: ①/③ = **_____-sacca**; ②/④ = **_____-sacca**.

D) Connection names: C1 "dead," C2 "living," C3 "**.**"

E) Teacher cue before narrating content: "Say the _____ first (band)."

F) Mogok emphasis lens: moment-to-moment / three-life (circle).

G) Arising slogan at 10→11: "gear → _____."

H) Purpose of the wheel (one word): **** (experiential/diagrammatic).

Matching (10) (left → right)

1. ② Present Effect → a) Dukkha-sacca
2. ③ Present Cause → b) Samudaya-sacca
3. C2 → c) "living" bridge (7→8)
4. C3 → d) cause→future-effect (10→11)
5. Labels → e) outside rim
6. Arrows (this chapter) → f) solid clockwise
7. Lens (practice) → g) present-moment hinge work
8. Diagram use → h) trace 1→12 clockwise

9. Overlays → i) one at a time

10. Wheel's aim → j) experiential insight

Cites:

Label-the-diagram (1–2 tasks)

- **Task 1 (req.)**: On the clean wheel, mark **all 12 wedges** and the **three connections**; add **solid anuloma arrows** only.

- **Task 2 (opt.)**: Add a thin **two-truths** ring only (no vaṭṭa/time).

Short Answer (2)

1. In 2–3 sentences, explain how the **group-lenses** (truths/layers) prevent self-view during a full-rim trace.

2. Why does the classroom begin with **trace 1→12 clockwise** before any overlay?

Scenario Case (1)

A colleague ignores your message; irritation appears.

Map the episode **1→12** in keywords (one line per link). Circle where **C2** formed; write one **impersonal** sentence at ④ showing Dukkha-sacca. Cites for flow and impersonal emphasis.

Micro-Log (1)

- Door → contact → **feeling**; **C2?** yes/no + flavor; **9 tooth**; **10 verb**; **11 appear**; **12 rubric**; **band named first**.

Quick Quiz (5)

1. Which direction do we trace in this chapter? (a) counter (b) **clockwise**.

2. Which arrows are shown? (a) dashed (b) **solid**.

3. Which lens keeps narration impersonal? (a) story lens (b) **two-truths + layers**.

4. The wheel's aim is mainly: (a) academic (b) **experiential**.

5. First teacher prompt before details: (a) "Tell your story" (b) **"Trace 1→12"**.

Takeaway Box — “Arising is lawful, not personal.”

- The clean rim walk makes the **lawfulness** of origination visible.
- **Say the band, then the process**—never a self-story.
- One overlay at a time; **labels outside**; start with **trace 1→12**.

Ch. 7 — Practice Pack III (Beginner Applications)

Tagline: See the hinge often.

Diagram Hook: Plate V3.8 “Everyday Episodes (work/home)”.

Orientation — Daily-life reliability

We shift from lesson demos to **everyday proof**: learners run a simple **one-episode trace** at home and at work, twice a day, for a week. The drills reuse your door→contact→tone cadence and keep **C2** as the live hinge; teacher audits focus on **overlay hygiene** and **outside-label** discipline.

Diagram Hook — Plate V3.8 “Everyday Episodes (work/home)”

- A clean wheel (no fills) with two thin gutters titled **Work** and **Home** where learners place sticky flags at **7→8 (C2)** when a handoff formed.

- **Labels outside**; **one overlay at a time** (time ring only, or truths ring only on alternate plate).

Doctrinal Core — Contrast: with / without the C2 handoff

- **Without handoff:** door→contact→tone is read as **effect-band**; class task is to **know fruit cleanly** (②), confirm no C2 launch, and close.

- **With handoff:** once tone is **owned**, **C2 (vedanā→taṇhā)** crosses to ③ **Present Cause**; learners tag the **flavor** (kāma/bhava/vibhava) and stop the worksheet at **8** (this volume does **not** teach cessation).

- **Why the contrast matters:** it trains band-discipline (effect vs cause) and prevents the common **illegal skip** from contact straight to craving.

Practice Section — Two mini-logs/day for a week

Mini-log fields (one line each):

1. **Door → Contact → Tone** (pleasant / painful / neutral).

2. **C2 formed?** yes / no; if yes, **flavor** (kāma / bhava / vibhava).

3. **Band now:** ② effect / ③ cause.

4. **One impersonal line** (e.g., “Wanting arises”).

Schedule & volume-fit

- **Frequency:** 2 logs/day × 7 days = 14 entries; use the **Door-Table / One-Door Log** formats already defined in your program.

- **SOP reminder (learner card):** name door & object → confirm consciousness → mark contact (meeting of three) → tone → **watch C2; don’t feed**.

Teacher prompts (fast coaching):

- "Say the **band** first: effect or cause?"
- "Insert **vedanā** before any talk of craving."
- "Keep labels **outside**; one overlay only."

Assessment Pack — Chapter 7 (ready to print)

T/F (8)

1. The Practice Pack uses **real-life** one-episode traces, not imagined ones.
2. The mini-log always starts with **Door** → **Contact** → **Tone**.
3. It's acceptable to log **phassa→taṇhā** directly if you "felt it." (F)
4. If **C2** does **not** form, the band remains ② **Present Effect**.

5. If **C2** forms, tag a craving **flavor** and mark band ③ **Present Cause**.

6. Logs must be written in **impersonal** grammar.

7. Plates: **labels outside**; do not stack overlays.

8. Weekly review asks: “Where did **C2** form most clearly?” (T).

Fill-in (8)

A) SOP routine: **Door & object** → **consciousness** → **contact** → **tone** → **_____**.

B) Define contact in one line: meeting of **base + object + _____**.

C) Illegal shortcut to avoid: **phassa** → **_____**.

D) Two truths ring: ①**+**③ **= _____**, ②**+**④ **= _____**.

E) Label placement rule: labels **_____** the rim.

F) If C2 forms, record the **flavor**: **kāma / _____ / _____**.

G) Band after a **no-handoff** log: **_____**.

H) Daily cadence name (3 seconds): **First-_____**.

Matching (10) — left → right

1. **Door-Table** → a) 2 logs/day for a week
2. **One-Door Log** → b) verify **no C2** launch
3. **SOP-P1** → c) door→object→consciousness→contact→tone→watch C2
4. **Illegal Skip Overlay** → d) block **phassa→taṇhā**
5. **Effect band (②)** → e) know fruit cleanly; no fixing
6. **Cause band (③)** → f) tag **craving flavor**
7. **Outside-label rule** → g) no text in wedges
8. **Time ring slide** → h) one overlay only
9. **Weekly review** → i) where did C2 form?

10. **Hinge emphasis** → j) C2 (vedanā→taṇhā)

    Cites:

Label-the-diagram (1–2 tasks)

- **Task 1 (req.)**: Turn **on** the **time ring** only; mark ② **vs** ③; add a **dashed C2** chord (labels outside).

- **Task 2 (opt.)**: Swap to the **two-truths ring** only and tint ②/④ **= Dukkha**, ①/③ **= Samudaya** (no vaṭṭa fills).

Short Answer (2)

1. In two sentences, explain how **band-first narration** avoids self-view during logs. (Use “know fruit” vs “abandon cause”.)

2. Why must **vedanā** be inserted before talking about craving in a live episode? (Name the common illegal skip.)

Scenario Case (1)

A coworker speaks over you in a meeting.

a) Write a **mini-log** (5 lines).

b) Mark **whether C2 formed** and the **flavor**.

c) State the **band** and give one **impersonal** sentence.

Templates and rules from your logs & SOPs.

Quick Quiz (5)

1. Which hinge is under review this week? (a) C1 (b) **C2** (c) C3.

2. What do we record **before** any craving talk? (a) story (b) **tone** (c) judgment.

3. Which overlay belongs on the **time ring** slide? (a) truths ring (b) vaṭṭa fills (c) **neither**.

4. Band for **no handoff**? (a) ② (b) ③ (c) ④.

5. Diagram labels go where? (a) inside (b) **outside**.

Takeaway Box — "See the hinge often."

- Reliable daily practice **= Door → Contact → Tone → (watch C2)**.
- **Effect vs Cause** clarity grows by contrasting logs with/without the handoff.
- Keep the wheel **clean**: labels **outside**, **one overlay at a time**.

Ch. 8 — Bridge to Paṭiloma (Volumes 4–8)

Tagline: Having seen arising, you're ready to study cessation.

Diagram Hook: Plate V3.9 "Same links, reversed law" (text-only banner).

Orientation — Promise of reversal; no techniques here

Arising was taught clockwise (**anuloma**). Cessation (**paṭiloma**) is the **same links** read in the **reverse law**: "when this ceases, that ceases." In Mogok pedagogy, the **primary cut** is at **C2 (vedanā ↔ taṇhā)**; this is where the live hinge for cessation is trained in later volumes. The wheel materials explicitly flag C2 as the classroom cut and depict **reverse/exit arrows** from vedanā; your notes also describe paṭiloma as the rim falling when hub/axle are disabled.

Diagram Hook — Plate V3.9 "Same links, reversed law" (text-only)

- A **banner slide** (no wheel art) reading:
  "Same links, reversed law: vedanā-nirodhā taṇhā-nirodho … bhava-nirodhā jāti-nirodho … evam etassa kevalassa dukkhakkhandhassa nirodho."

- Footnote line (small type): **C2 = primary cut (practice taught in next volumes).**
  Rationale: sources call C2 the **PRIMARY CUT** and show a **downward/exit** arrow at vedanā for cessation; keep overlays off in this bridge chapter.

Doctrinal Core — C2 as the live cut (preview)

- **Wheel confession (what stops it):** Axle (āsavas) broken, hub (avijjā) absent → spokes (saṅkhārā) collapse → **C2 cut** (vedanā **doesn't roll** into taṇhā) → no 9–10 → no 11–12; "rim falls" **= paṭiloma**.

- **Reverse chain (link language):** Your cessation series sets out the **nirodha** pairs explicitly (e.g., **vedanānirodhā taṇhānirodho**, **taṇhānirodhā upādānanirodho**, … **bhavanirodhā jātinirodho**, **jātinirodhā jarāmaraṇanirodho**) and culminates in "**Thus is the cessation of this whole mass of suffering**." (Preview only; details in Vols. 4–8.)

- **Practice compass (where attention will live):** "Work the present arc (q2→q3): **saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**." That "gap" at C2 is the training ground later.

Guardrails for previewing nirodha: When your notes say "consciousness ceases," it means cessation of **that dependently-arisen stream**—not annihilation of an owner; keep the prevention note visible. (The techniques and safeguards come in the Paṭiloma volumes.)

Practice Section — Reflection (no methods taught here)

Prompt (end of week):

"Across this week's mini-logs, **where did C2 form most clearly?** Name two episodes (work/home). For each, write

one impersonal line at 7 (tone) and **one at 8 (urge flavor)**. Then add a **single sentence** imagining the **reverse law**: 'If **feeling were not fed here**, what link would **not** have appeared next?'"

Why this fits: your wheel notes direct learners to **label vedanā as Dukkha-sacca** and **hold the C2 cut**; this reflection merely orients motivation for Vols. 4–8.

Assessment Pack — Chapter 8 (pointer-level)

T/F (8)

1. Paṭiloma uses the **same links**, but the **reverse law** ("when this ceases, that ceases").

2. In Mogok pedagogy, **C2** is the **primary cut**.

3. The bridge chapter teaches full cessation technique. (F — pointer only.)

4. Wheel materials show an **exit/nirodha** path at **vedanā**.

5. "Break axle (āsava) + remove hub (avijjā) → rim falls" is your paṭiloma simile.

6. Reverse-order tasting is deferred to later volumes, though your handbook sketches it.

7. C2 preview keeps **grammar impersonal** and **labels outside** (standard diagram canon).

8. The **Two-Truths** mapping still holds in reversal: cause-bands are to be **abandoned**, effect-bands to be **known**.

Fill-in (8)

A) Primary classroom cut: **C__** (vedanā ↔ taṇhā).

B) Reverse formula (sample): **vedanā-nirodhā _____-nirodho**.

C) Event to preview, not to train yet: **paṭi_____** (reversal).

D) Exit image: **rim falls** when hub/axle are removed **= paṭi_____**.

E) Present-arc watch: **saḷāyatana → phassa → vedanā → (_____) → no-taṇhā**.

F) Cessation caveat: “ceases” **=** cessation of **that _____-arisen stream** (not an owner).

G) Two-Truths inner ring: ②/④ **= Dukkha**, ①/③ **= _____**.

H) Label rule on all plates/banners: labels **_____** the rim.

Matching (10) (left → right)

1. C2 (vedanā↔taṇhā) → a) primary cut

2. Reverse law → b) “when this ceases, that ceases”

3. Exit arrow at vedanā → c) nirodha path

4. Rim falls → d) paṭiloma simile

5. 11–12 in ④ → e) effect to be known

6. C3 consequence talk → f) why early cuts save futures

7. Prevention note → g) “condition = help, not controller”

8. Reverse tasting (later vols) → h) thin counter-clockwise arrow demo

9. Diagram canon → i) labels outside; no overlay stacking

10. Reflection this week → j) where C2 formed most

Cites:

Label-the-banner (1 task)

- Task: Typeset Plate **V3.9** with the single-line cessation formula (no wheel graphics), small **C-legend** note ("C2 primary cut"), and the subtitle **"Same links, reversed law."** Keep it clean—**no overlay stacking**.

Short Answer (2)

1. In 2–3 sentences, explain why **previewing** paṭiloma after an anuloma volume helps learners **not** reify a "doer," and how **C2** becomes the natural training site later.

2. Give one example line that restates the reverse law without owner-language (e.g., "**With feeling not fed, craving doesn't arise**").

Practice Prompt (reflection only)

"Review your week's logs. Circle **two** moments where C2 got **closest** to forming. In a single sentence each, **imagine** the reverse law (what would **not** have arisen). Do **not** attempt any cutting method yet."
(Aligned to your present-arc instructions: label vedanā; **hold C2** conceptually; techniques arrive in the Paṭiloma series.)

Takeaway Box — "Having seen arising, you are ready to study cessation."

- **Same links; reversed law.** C2 is your **live hinge** in the cessation curriculum.
- Exit imagery: **break axle/hub** → **rim falls** (paṭiloma).
- Techniques are deferred. Next volumes develop **link-by-link nirodha** and the safeguards.

Full Anuloma Recitation Card

(Use as a one-overlay handout; labels outside; impersonal voice.)

Pāli — pair-by-pair (forward order)

1. **avijjā-paccayā saṅkhārā**
2. **saṅkhāra-paccayā viññāṇaṃ**
3. **viññāṇa-paccayā nāmarūpaṃ**
4. **nāmarūpa-paccayā saḷāyatanaṃ**

5. **saḷāyatana-paccayā phasso**

6. **phassa-paccayā vedanā**

7. **vedanā-paccayā taṇhā**

8. **taṇhā-paccayā upādānaṃ**

9. **upādāna-paccayā bhavo**

10. **bhava-paccayā jāti**

11. **jāti-paccayā jarāmaraṇaṃ**
soka-parideva-dukkha-domanassa-upāyāsā sambhavanti.
evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Short form option (for chanting): stop at "**jāti-paccayā jarāmaraṇaṃ**" on the rim; recite the sorrow set once as the ④ Future-Effect rubric; close with the **evam…** line.

English — compact gloss (one line each)

1. With **ignorance** as condition, **formations**.

2. With **formations** as condition, **consciousness**.

3. With **consciousness** as condition, **name-and-form**.

4. With **name-and-form** as condition, the **six bases**.

5. With the **six bases** as condition, **contact**.

6. With **contact** as condition, **feeling**.

7. With **feeling** as condition, **craving**.

8. With **craving** as condition, **clinging**.

9. With **clinging** as condition, **becoming**.

10. With **becoming** as condition, **birth**.

11. With **birth** as condition, **aging-and-death**, and **sorrow, lamentation, bodily pain, mental pain, despair** come to be.

Thus is the origination of this whole mass of suffering.

Usage notes (teacher side, small type)

- **Cadence:** lead each pair; class repeats once (rim walk tempo).
- **Band cue:** optionally color the pair's band in your voiceover (② effect for 5–7; ③ cause for 8–10; ④ effect for 11–12).
- **Impersonal grammar:** keep all prompts process-only (no "I/me").
- **One overlay at a time:** this card carries only the **pair text**; avoid stacking truth/time/vaṭṭa graphics here.

Print spec (fits)

- **Plate name:** Back-Matter Card BM-A — *Anuloma Recitation*.
- **Size:** A5 or A4; 300 dpi; generous margins.
- **Typography:** Pāli in italics or small caps; English gloss light-face; sorrow rubric in a slim side box if space permits.
- **Diagram tie-in:** a faint, unlabeled wheel watermark is OK, but keep all **text outside** the rim (no labels inside wedges).

Master Plate — Clean Wheel (Twelve Links)

Purpose. A zero-distraction orientation plate: twelve wedges only, dashed chords for C1/C2/C3 in their lanes, and no stacked rings. Use this as the “home slide” for every chapter. The Mogok diagram arranges the **twelve factors** in wedges around a hub, and the teaching is governed by **eight key points**—this master plate displays both the wheel and a compact legend to those points.

Geometry & labels

- **Clockface orientation:** 0° at 12 o'clock; read clockwise. **All labels sit outside** the rim; **hub is clean** (no text/icons). Quadrant captions at the outer edge: ① upper-right, ② lower-right, ③ lower-left, ④ upper-left.

- **Minute placements (house baseline, consistent with Mogok orientation):**
  Viññāṇa ~3:08 → Nāma-rūpa ~4:00 → Saḷāyatana ~5:00 → Phassa ~5:50 → Vedanā ~5:55 → Taṇhā ~6:30 → Upādāna ~7:40 → (Kamma-)Bhava ~8:45 → Jāti ~9:30 → Jarā-maraṇa ~11:25. (Avijjā/Saṅkhāra occupy the past-cause sector per your layout.)

- **Arrows (this plate):** show **anuloma** rim flow (1→12) subtly; reserve the bolder arrow set for the "Arrows" plate. The wheel supports both **arising** and **cessation** flows; this base shows arising only.

Three connections (dashed chords; labels in left gutter)

- **C1:** Saṅkhāra → Viññāṇa (past→present knowing).

- **C2:** Vedanā → Taṇhā (result→cause hinge).

- **C3:** Bhava → Jāti (cause→future-effect).

  Chords are **short, dashed**, and kept clear of text; legend “C1/C2/C3” sits in the left gutter.

Overlay discipline (for this base plate)

- **Do not stack overlays.** This graphic shows **only** the 12 factors + the three dashed connections. Time arcs, Two-Truths ring, or Vaṭṭa fills appear **on separate plates**.

- “Keep labels outside; hub clean; one overlay at a time” is an assessed house rule.

Side Legend — “Eight Points” (skinny margin card)

A narrow right-margin legend that names the eight structural ideas guiding the wheel. (Use tiny icons or bullets; no rings on the main disc.)

1. **Two Roots (mūla): Avijjā** (ignorance) and **Vijjā/Ñāṇa** (knowledge) frame the whole reading; pedagogy highlights **Vedanā→Taṇhā** as the *live wire* in practice.

2. **Two Truths (sacca): Samudaya** on ①**+**③, **Dukkha** on ②**+**④ (inner ring shown on its own plate; here it’s only listed).

3. **Four Layers (periods):** ① **Past Cause**, ② **Present Effect**, ③ **Present Cause**, ④ **Future Effect** (render as outer thin arcs on a separate “Time” plate).

4. **Twelve Factors (nidāna):** wedge labels around the rim; **outside text** only.

5. **Three Connections (C1–C3):** the dashed chords already drawn on this master.

6. **Three Rounds (vaṭṭa): Kilesa/Kamma/Vipāka**—taught as a **separate fill overlay** (do not mix with time or truths on this plate).

7. **Three Periods (kāla): Atīta / Paccuppanna / Anāgata**—these drive the quadrant teaching; again, kept for the **Time** plate.

8. **Twenty Aspects (vīsati ākāra):** include in legend text only (no graphics), as the “study set” that completes the canonical coverage of the wheel in your curriculum.

Minimal production spec (fits)

- **File name:** DO_Book_Fig-Master-CleanWheel.svg (plus 300-dpi PNG).

- **What's visible:** 12 wedges; outside labels; dashed **C1/C2/C3**; thin clockwise arrows for forward flow. **No** time arcs, **no** truths ring, **no** vaṭṭa fills. (Those are separate figures per your fig list.)

- **Caption (small):** "Clean Wheel: twelve links + C1/C2/C3. Labels outside; hub clean; one overlay at a time."

- **Teacher note (tiny):** This plate anchors the **Eight Points** legend. Use it before any overlay to stabilize orientation; the full diagram supports both **arising** and **cessation** flows, but reversal plates live in the next volumes.

Glossary (Links 8–12; C2/C3)

Taṇhā (Craving) — Link 8

- **Meaning:** The pull to have/be/not-be that arises dependent on feeling.

- **Pāli anchor:** "**vedanā-paccayā taṇhā**."

- **Wheel placement:** ③ **Present Cause**; belongs to **Kilesa-vaṭṭa**.

- **Practice cue:** Spot flavors: **kāma-, bhava-, vibhava-taṇhā**; this is the **live hinge** from result to cause.

Upādāna (Clinging) — Link 9

- **Meaning:** Intensified craving that **fixates** (the "teeth" of grasp).
- **Pāli anchor:** "**taṇhā-paccayā upādānaṃ**."
- **Four clingings:** *kāmupādāna, diṭṭhupādāna, sīlabbatupādāna, attavādupādāna*.
- **Wheel placement:** ③ **Present Cause**; **Kilesa-vaṭṭa**.
- **Practice cue:** Language flags—"**I must have**… / **I am right**… / **This rite/routine**… / **I am**…".

Bhava (Becoming) — Link 10

- **Meaning:** The **gearing** that readies manifestation; "doing fashions becoming."
- **Pāli anchor:** "**upādāna-paccayā bhavo**."
- **Two senses (for class): kamma-bhava** (present *doing*, steerable) and **upapatti-bhava** (rebirth-result).

- **Wheel placement:** ③ **Present Cause**; **Kamma-vaṭṭa**.

- **Practice cue:** Name the **present verb** (“about to do…”) to see **kamma-bhava** forming.

Jāti (Birth) — Link 11

- **Meaning: Appearance** of the built stream; taught as event-birth and moment-birth (fresh arising).

- **Pāli anchor:** “**bhava-paccayā jāti**.”

- **Wheel placement:** ④ **Future Effect**; **Vipāka-vaṭṭa**.

- **Practice cue:** Mark any new arising in mind as **“born”**; ③→④ is the **C3** flip “gear → appear.”

Jarāmaraṇa (Aging-and-Death) — Link 12

- **Meaning:** Aging, illness, and the **fivefold sorrow set** (**soka, parideva, dukkha, domanassa, upāyāsa**) culminating in death—the “great mass of suffering.”

- **Pāli anchor:** “**jāti-paccayā jarāmaraṇaṃ** … **soka-parideva-dukkha-domanassa-upāyāsā sambhavanti** … **evam etassa kevalassa dukkhakkhandhassa samudayo hoti**.”

- **Wheel placement:** ④ **Future Effect**; **Vipāka-vaṭṭa**.

- **Practice cue:** Know it **impersonally** by door/element; do not “fix” it on the effect side.

Pedagogy Terms (C2 / C3)

C2 — Vedanā → Taṇhā (“living hinge”)

- **Role on wheel: Result** → **Cause** bridge (②→③).

- **Why it matters:** Primary practice cut; if **feeling is clearly known**, **craving doesn’t recruit** (no 9→10).

- **Teacher rule:** Say the **band first** (effect or cause), then name the hinge; keep grammar **impersonal**.

C3 — Bhava → Jāti (“death bridge”)

- **Role on wheel: Cause → Future-Effect** bridge (③→④).

- **Why it matters:** Makes visible the **flip** “**gear → appear**”; secures the teaching that future suffering (11–12) is the lawful fruit of present causes.

- **Teacher rule:** Draw a **clean chord 10→11**; label **Link 11** outside; keep the **Two-Truths** contrast explicit (③ Samudaya → ④ Dukkha).

Cross-framework quick refs (for all five links)

- **Quadrants & vaṭṭa:** ③ (taṇhā-upādāna-bhava) = **Samudaya-sacca / Kilesa+Kamma**; ④ (jāti-jarāmaraṇa) = **Dukkha-sacca / Vipāka**.

- **Forward mini-chain (present arc): vedanā → taṇhā → upādāna → bhava → jāti → jarāmaraṇa**. Use it for one-episode traces and classroom plates.

- **Cessation preview (for Vols. 4–8):** When **C2** is not fed, **upādāna ceases → bhava weakens → no new jāti/jarāmaraṇa** in that stream. (Pointer only; techniques deferred.)

Assessment Pack — Scenario → Map → Explain Dukkha

How to use

- Give a learner **one scenario** at a time.
- They **map 1→12** in keywords (one line per link).
- They **point to the exact place** where **Dukkha-sacca** is fully shown (④ Future Effect) and write **one impersonal line**.

A. Scenarios (choose 1–3)

A1) Work: “The ping”

A notification **ping** happens while drafting a report. A pleasant lift is felt. A pull to “check now” forms; the report stalls.

A2) Home: “The sink”

After dinner, the sink is full. Tightness in the chest appears. A push to “make them do it” grows; a lecture is drafted in your head.

A3) Body: “The twinge”

A sharp **twinge** in the lower back while standing. A surge of “this must stop” appears; a grim worry spirals for minutes.

B. Map (write in keywords; keep it impersonal)

Template (one line per link)

1. avijjā →
2. saṅkhārā →
3. viññāṇa →
4. nāma-rūpa →
5. saḷāyatana →
6. phassa →
7. vedanā (tone word) →

8. taṇhā (flavor: kāma / bhava / vibhava) →

9. upādāna (tooth: kāmu / diṭṭhi / sīlabbata / attavāda) →

10. bhava (present verb of “doing”) →

11. jāti (what appears) →

12. jarāmaraṇa (which part of the sorrow set is shown: soka / parideva / dukkha / domanassa / upāyāsa)

Band flags (write before each line)

① Past Cause | ② Present Effect | ③ Present Cause | ④ Future Effect

Connection ticks

□ C1 seen (2→3) □ C2 seen (7→8) □ C3 seen (10→11)

C. Explain where Dukkha-sacca is shown (one line)

Write the **single line** that shows Dukkha in ④ **Future Effect**, using impersonal grammar.

Examples:

- "Bodily **dukkha** is known at the shoulder."

- "**Domanassa** is present; worrying is known."

- "**Parideva** (lamenting words) is heard."

D. Grading rubric (10 points)

1. **Band discipline (② vs ③ vs ④)** — 2 pts

- Correctly keeps 7 in ②; 8–10 in ③; 11–12 in ④.

2. **Hinge identification (C2)** — 2 pts

- Names tone at 7; tags **C2** handoff; gives correct **taṇhā flavor**.

3. **Clinging & Doing (9–10)** — 2 pts

- Labels one **tooth** at 9; one **present verb** for **kamma-bhava** at 10.

4. **Dukkha placement** — 2 pts

- Marks ④ and selects the appropriate sorrow-set term at 12 (or names 11→12 as the landing).

5. **Impersonal language** — 2 pts

- No “I/me/my”; process-only phrasing throughout.

Proficiency bands

- 9–10 = Exemplary, 7–8 = Proficient, 5–6 = Developing, ≤4 = Beginning.

E. Answer keys (model maps & lines)

A1) “The ping” (model)

- 5–6: ear-base meets sound → contact

- **7 (②): pleasant** feeling known

- **C2:** forms

- **8 (③): kāma-taṇhā** (“more/now”)

- **9: kāmupādāna** (“must check”)

- **10: doing:** “opening inbox”

- **C3 → 11 (④): new page** / “email stream” **born**

- **12 (④): domanassa** after derailment (“pressure / fret”)

  One impersonal Dukkha line: “Domanassa is present; fretting is known.”

A2) “The sink” (model)

- **7 (②): unpleasant** pressure known

- **C2:** forms

- **8 (③): bhava-taṇhā** (“to be obeyed / to win”)

- **9: diṭṭhupādāna** (“I am right / should”)

- **10: doing:** “composing lecture”

- **11 (④):** “lecture scenario born”

- **12 (④): parideva** (complaining speech) **or domanassa** (resentment)
  Dukkha line: “Parideva is heard; complaining speech arises.”

A3) “The twinge” (model)

- **7 (②): bodily painful** feeling known

- **C2:** forms

- **8 (③): vibhava-taṇhā** (“make it stop”)

- **9: attavādupādāna** (“this is **me** / my body”) **or sīlabbata-** (magic-fix ritual)

- **10: doing:** “catastrophizing / bracing”

- **11 (④):** “worry-image born”

- **12 (④): dukkha** (bodily pain) + **domanassa** (mental sorrow)
  Dukkha line: “Dukkha (body) and domanassa (mind) are known.”

F. Quick checks for teachers (mark ✓ or ✗)

- □ Said **band first** (②/③/④) before content.

- □ Inserted **vedanā** before any talk of craving.

- □ Named **one** craving flavor and **one** clinging tooth (no stacking).

- □ Used **impersonal** grammar.

- □ Placed **Dukkha-sacca** at ④ with the sorrow-set word.

G. One-page learner form (reproducible)

Scenario title: _____ Date/Time: _____

1→12 Map (keywords only):

1 ___ 2 ___ 3 ___ 4 ___ 5 ___ 6 ___ **7 (tone):** ___

C2? yes / no **8 (flavor):** kāma / bhava / vibhava

9 (tooth): kāmu / diṭṭhi / sīlabbata / attavāda

10 (doing): _____

C3 → 11 (appearance): _____

12 (sorrow-set): soka / parideva / dukkha / domanassa / upāyāsa

Band flags: ② / ③ / ④ (circle as you go)

Dukkha shown (one impersonal line): _____

H. Rationale (teacher margin notes)

- **Why scenario → map → Dukkha?** It forces the **Two-Truths** read (cause vs effect), keeps **C2** visible, and lands **11–12** as the explicit **Dukkha-sacca** display.

- **Why impersonal?** To avoid *diṭṭhi* (self-view) and keep attention on lawful conditionality.

Series Consistency (Vols. 1–3)

- **Plates & Overlays:** one overlay at a time; labels outside; C1/C2/C3 in dedicated lanes.

Production Rules

- One overlay per plate (no stacks).

- All labels outside the wheel; arrows/lanes routed outside text.

- C1 / C2 / C3 each in its own dedicated lane (no shared paths, no crossings).

- Quadrant numbers/titles outside the rim; 1=Past Cause (+45°), 2=Present Effect (–45°), 3=Present Cause (–135°), 4=Future Effect (+135°).

- Master palette only; no gradients/3D; high-contrast text.

- Present-arc plates (3→7) keep the rim sentence; C2 marked “PRIMARY CUT” when that overlay is the active one.

Lane map (fixed geometry)

- C1 lane: Saṅkhāra → Viññāṇa (Q1→Q2), short chord above the right cross-arm.

- C2 lane: Vedanā → Taṇhā (Q2→Q3), dashed chord across the lower span; bold tag “result → cause”.

- C3 lane: Bhava → Jāti (Q3→Q4), short chord left side, never touching labels.

Plate-specific application

- Vol. 1 “Foundations/Map” plates: wheel clean; if connections are introduced, show only the lanes (no extra overlays).

- Vol. 2 “Present Effect (3–7)” plates: only the present-effect overlay active; keep C1/C3 off unless that plate teaches them; C2 lane may appear faint as “coming next” caption, not as an active overlay.

- Vol. 3 “C2 onward (8–12)” plates: C2 overlay active (bold); other overlays off; labels remain outside; maintain lane isolation.

Micro-QA (stamp on each export)

[ ] One overlay only
[ ] All labels outside; no arrow crossing text
[ ] C1/C2/C3 in separate lanes; no shared segments
[ ] Quadrants numbered/placed correctly (outside rim)
[ ] Palette + contrast pass
[ ] Export spec (A4 landscape, 300 dpi, sRGB; legal-size variant when specified)

Series Language Rules

- English prose; *Pāli terms in italics on first use*, then as needed (e.g., *avijjā* (ignorance), *taṇhā* (craving)).

- Strictly impersonal voice: avoid “I/you/we.” Use neutral, phenomenological phrasing.

Do

- “When *vedanā* is observed, *taṇhā* may arise.”
- “This plate shows *C2* as the operative handoff.”
- “The process is understood as conditioned.”

Don’t

- “You should notice craving here.”
- “We can see that…”
- “I think this means…”

Micro-Style Guide

- First mention: *Pāli* + gloss in parentheses; later mentions: *Pāli* only where helpful.

- Prefer nouns over agents: “observation,” “arising,” “cessation,” not “observer,” “ariser,” “ceaser.”
- Use conditionals and evidentials: “may,” “tends to,” “is conditioned by.”
- Name functions, not selves: “this mind-moment,” “this contact,” never “my feeling.”
- Caption grammar: terse, impersonal (e.g., “*Phassa* conditions *vedanā*.”).

Quick Before/After

- Before: “When you feel pain, you crave relief.”
- After: “With painful *vedanā*, *taṇhā* for relief commonly arises.”

QA stamp (add to exports)

[ ] *Pāli* in italics; first-use gloss present
[ ] No first/second-person pronouns
[ ] Impersonal, phenomenological phrasing throughout
[ ] Captions concise; no agentive “self” language

Practice Voice Rules (Anuloma volumes)

- **Focus**: only forward flow (anuloma). No paṭiloma (reverse/cessation) instructions yet.
- **Steps**:
  - **Find the door** (*saḷāyatana*) — note which internal base opened (eye, ear, nose, tongue, body, mind).
  - **Contact** (*phassa*) — register the simple “meeting.”
  - **Feeling** (*vedanā*) — name the tone once (pleasant, painful, neutral).
  - **Observe handoffs** — see how feeling leads into the next causal link (without intervening to cut).
- **Voice**: terse, impersonal, present-moment.
- **Prohibitions**:
  - No reversal/cessation cues (no paṭiloma).

- No “cutting” language.
- No self-reference (no “you”/“we”).

Example Drill Script (Vol. 2, Link 5–7 practice)

- “Eye door opens.”
- “Form meets eye.”
- “Contact registered.”
- “Tone: pleasant.”
- “Handing on.”

QA checklist for practice notes

[ ] Door → contact → tone sequence intact

[ ] Tone named once, not repeated

[ ] Handoffs noted, but no cuts suggested

[ ] Impersonal phrasing maintained

[ ] Strictly anuloma orientation

The Eight Points (locked set)

1. Two Roots (*avijjā*, *taṇhā*)

2. Two Truths (*samudaya-sacca*, *dukkha-sacca*)

3. Four Layers (causal/effect, past/present/future)

4. Twelve Factors (*nidāna*)

5. Three Connections (C1, C2, C3)

6. Two Bases (kamma, vipāka)

7. Three Rounds (*vaṭṭa*: kilesa, kamma, vipāka)

8. Three Periods (past, present, future)

Placement Protocol

- **Header strip**: slim band beneath each chapter title, showing all eight icons/tokens in order (small but visible).
- **Recap boxes**: end of major sections → grey/colored inset noting “Which of the Eight Points have appeared in this section?”
- **End-of-chapter checklist (“tick box”)**:
    - Table/box with all eight points listed.
    - Learner ticks each once they can (a) define, (b) locate on wheel, (c) explain role in cycle.
    - Caption: “All eight must be kept in view for liberation from *saṃsāra*.”

Consistency Rules

- Always show all eight — never partial lists.

- Symbols/labels match master legend (locked color tokens).

- Impersonal phrasing: “This section covered…” not “You learned…”

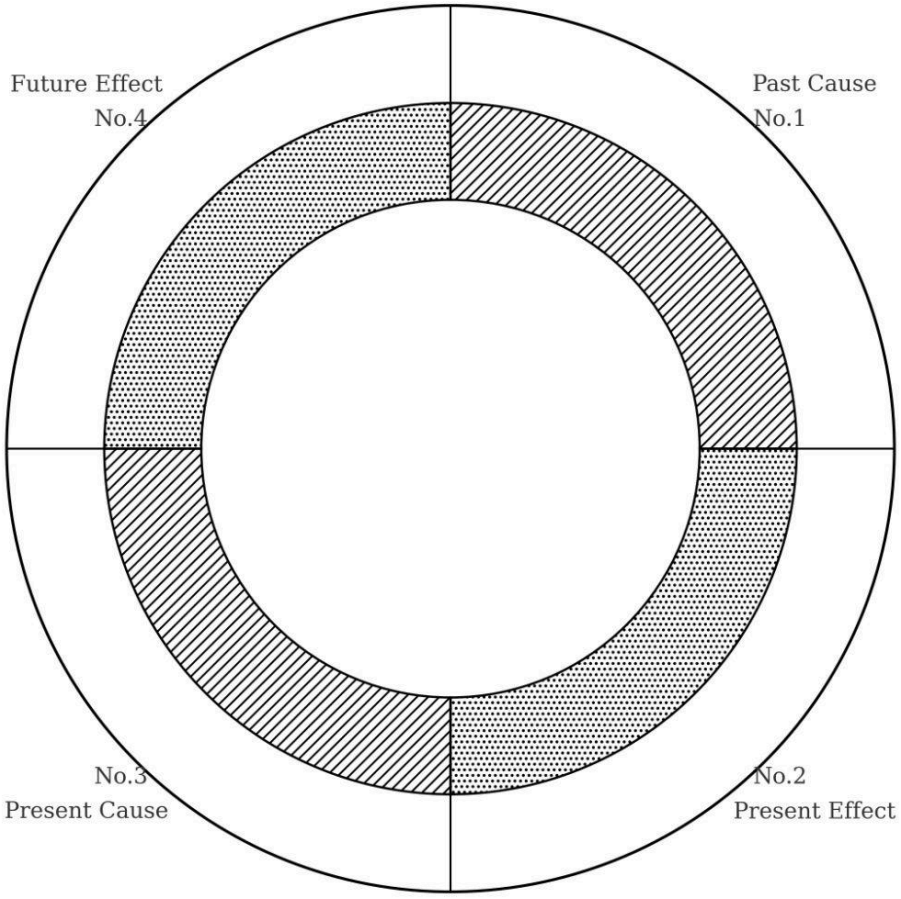
- QA check on each plate/text block: ensure at least one explicit cross-reference to the Eight Points appears.

Here’s a clean, press-ready **List of Figures** and **List of Tables** for **Volume 3 — Completing Anuloma (Vedanā → Taṇhā → Upādāna → Bhava → Jāti → Jarāmaraṇa)**.

List of Figures (Plates)

- **Plate V3.0** — Two-Truths Inner Ring (②/④ = *dukkha-sacca*; ①/③ = *samudaya-sacca*).

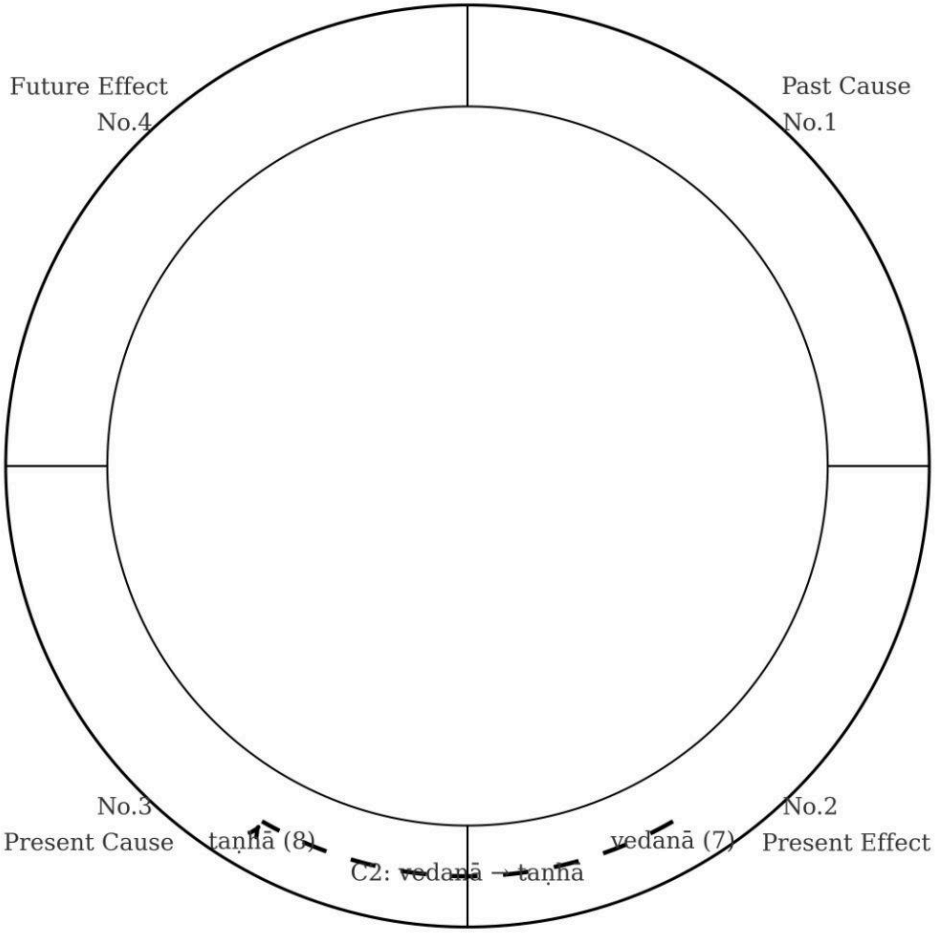
The Office of Siridantamahapalaka | Mogok Cycle | Plate V3.0 • Two-Truths Inner Ring



Samudaya-sacca — causes (No.1 & No.3) | Dukkha-sacca — effects (No.2 & No.4)

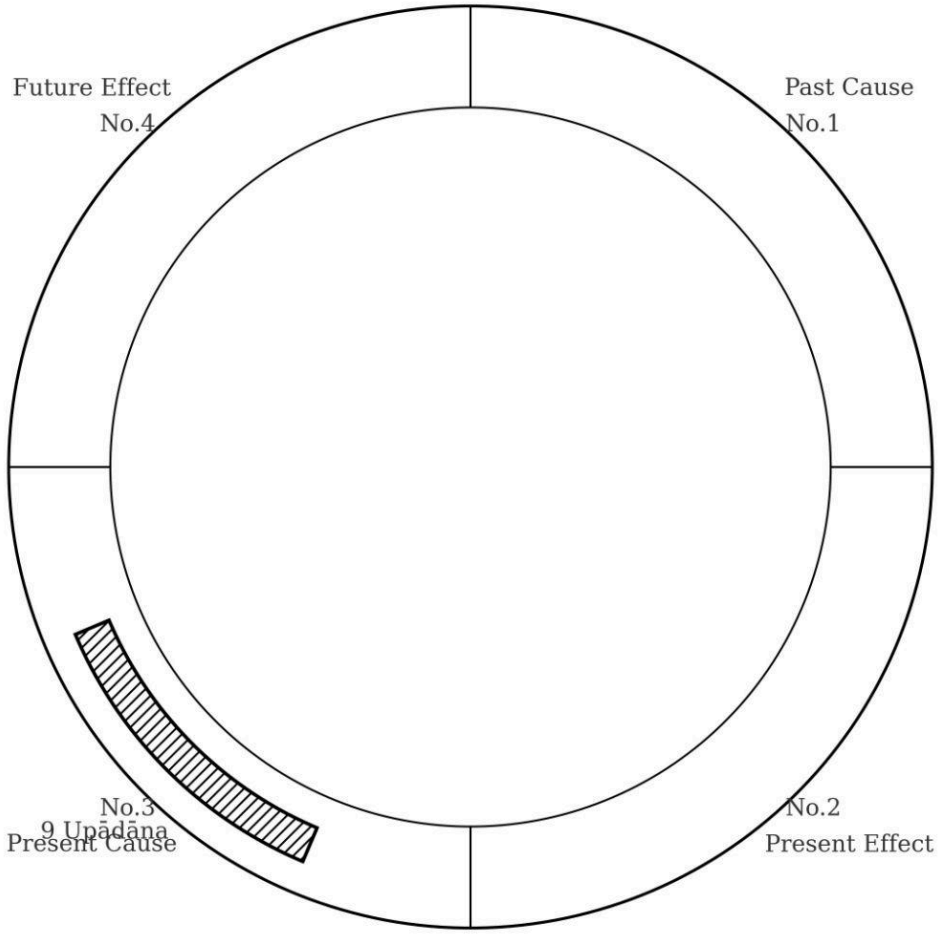
www.siridantamahapalaka.com | IMR Program | Created By Sao Dhammasami

- **Plate V3.1** — C2 Lane (*vedanā → taṇhā*).



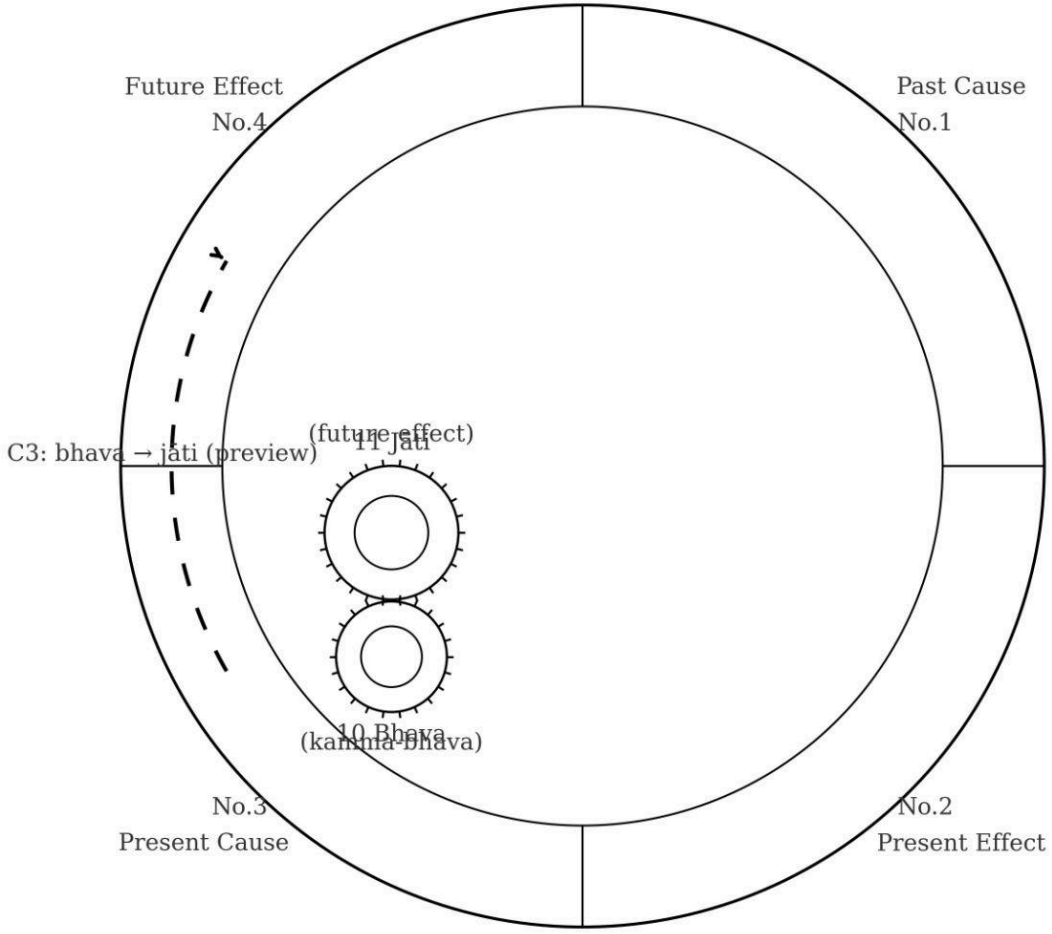
- **Plate V3.2** — Four Clingings (*upādāna*: kāmu-, diṭṭhi-, sīlabbata-, attavāda-).

The Office of Siridantamahapalaka | Mogok Cycle | Plate V3.2 • Four Clingings (Upādāna)

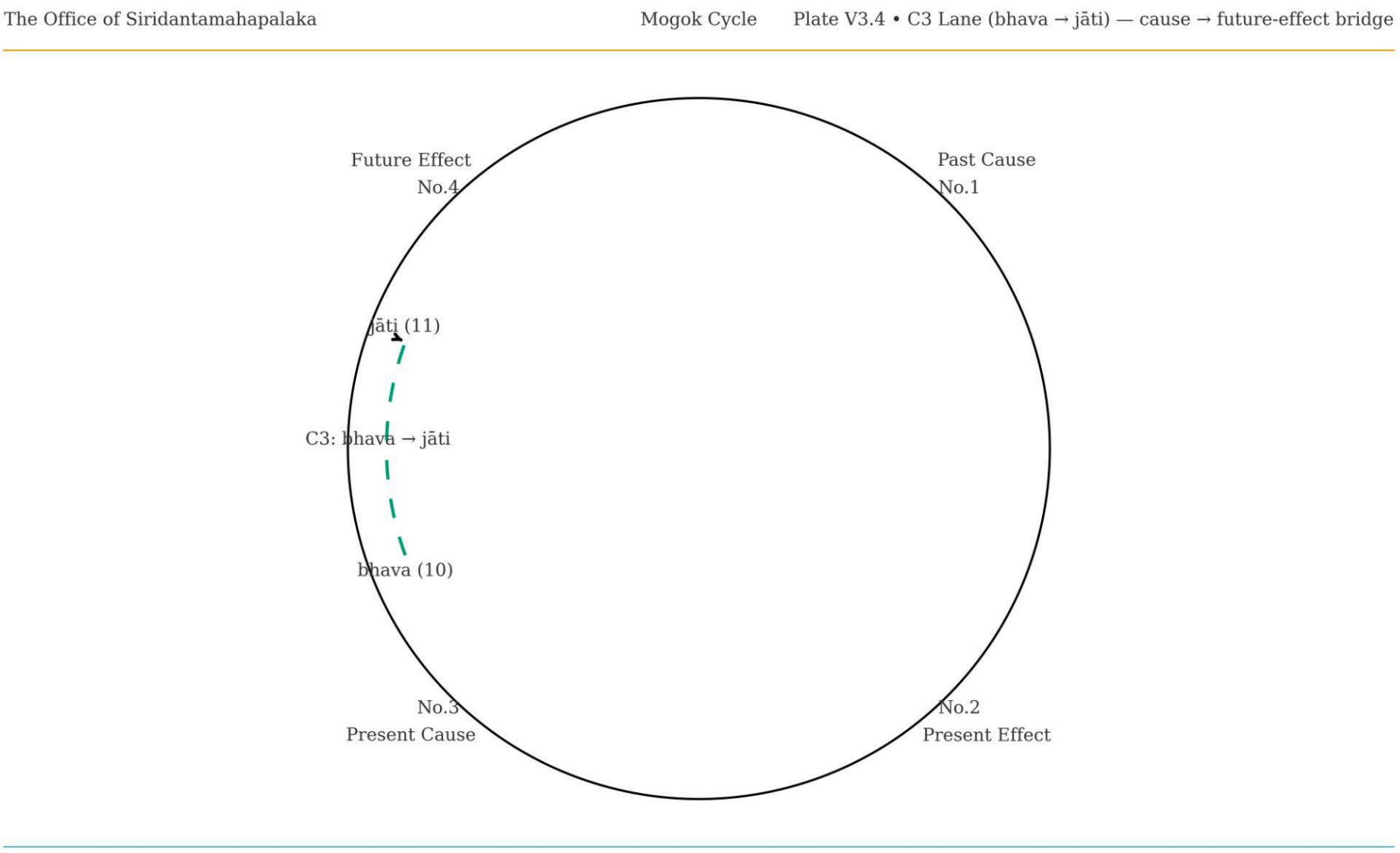


www.siridantamahapalaka.com | IMR Program | Created By Sao Dhammasami

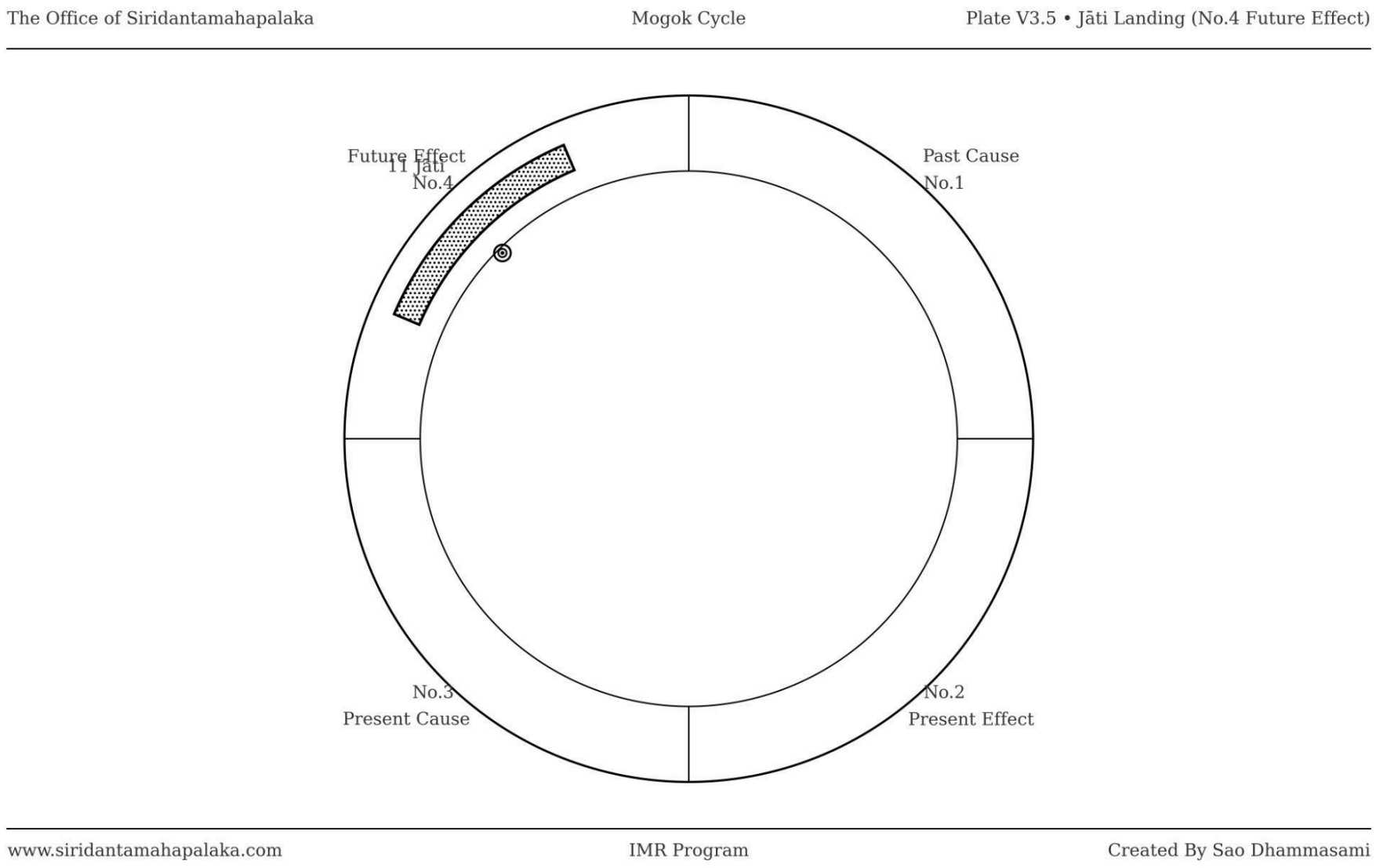
- **Plate V3.3** — Bhava Gear Schematic (kamma-*bhava* gearing; C3 preview).



- **Plate V3.4** — C3 Lane (*bhava → jāti*) — cause → future-effect bridge.

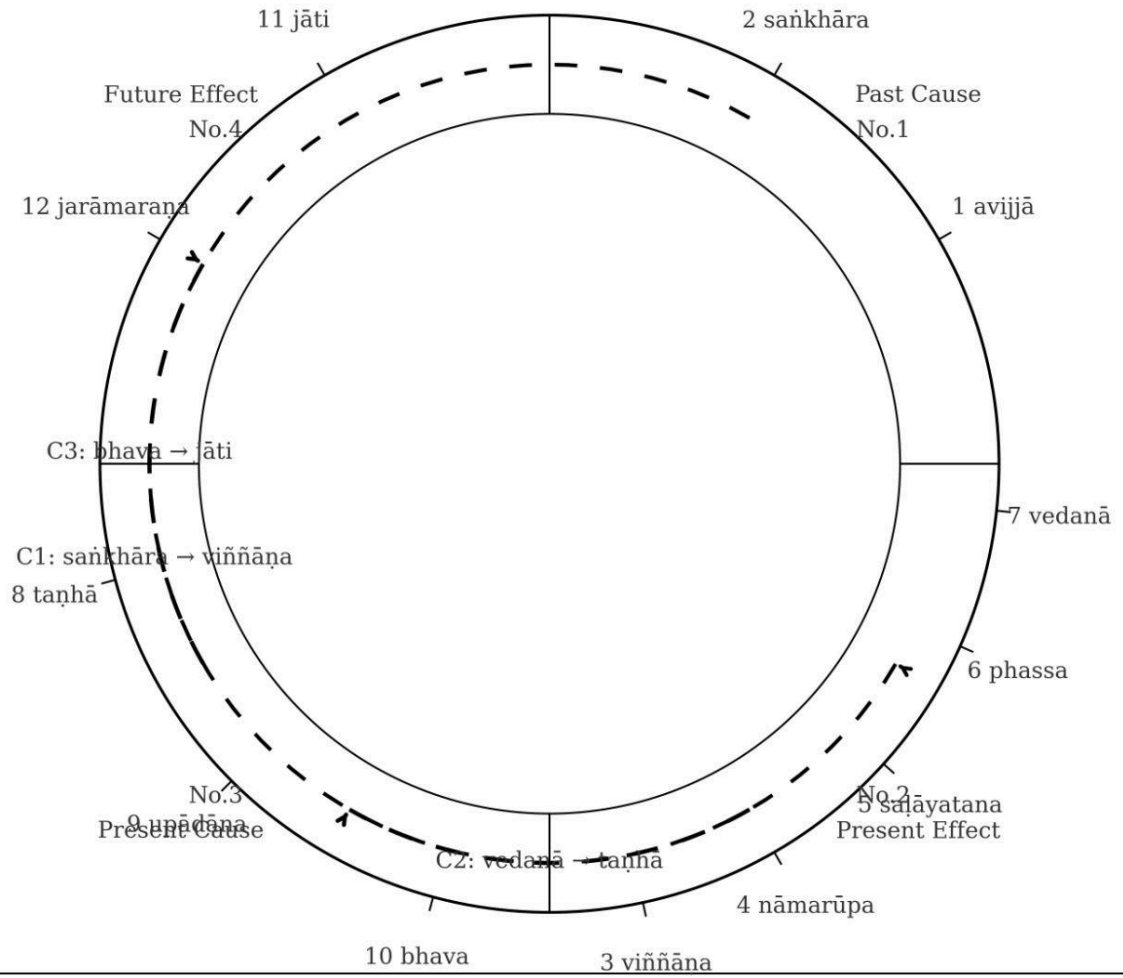


- **Plate V3.5** — *Jāti* Landing (④ Future Effect).



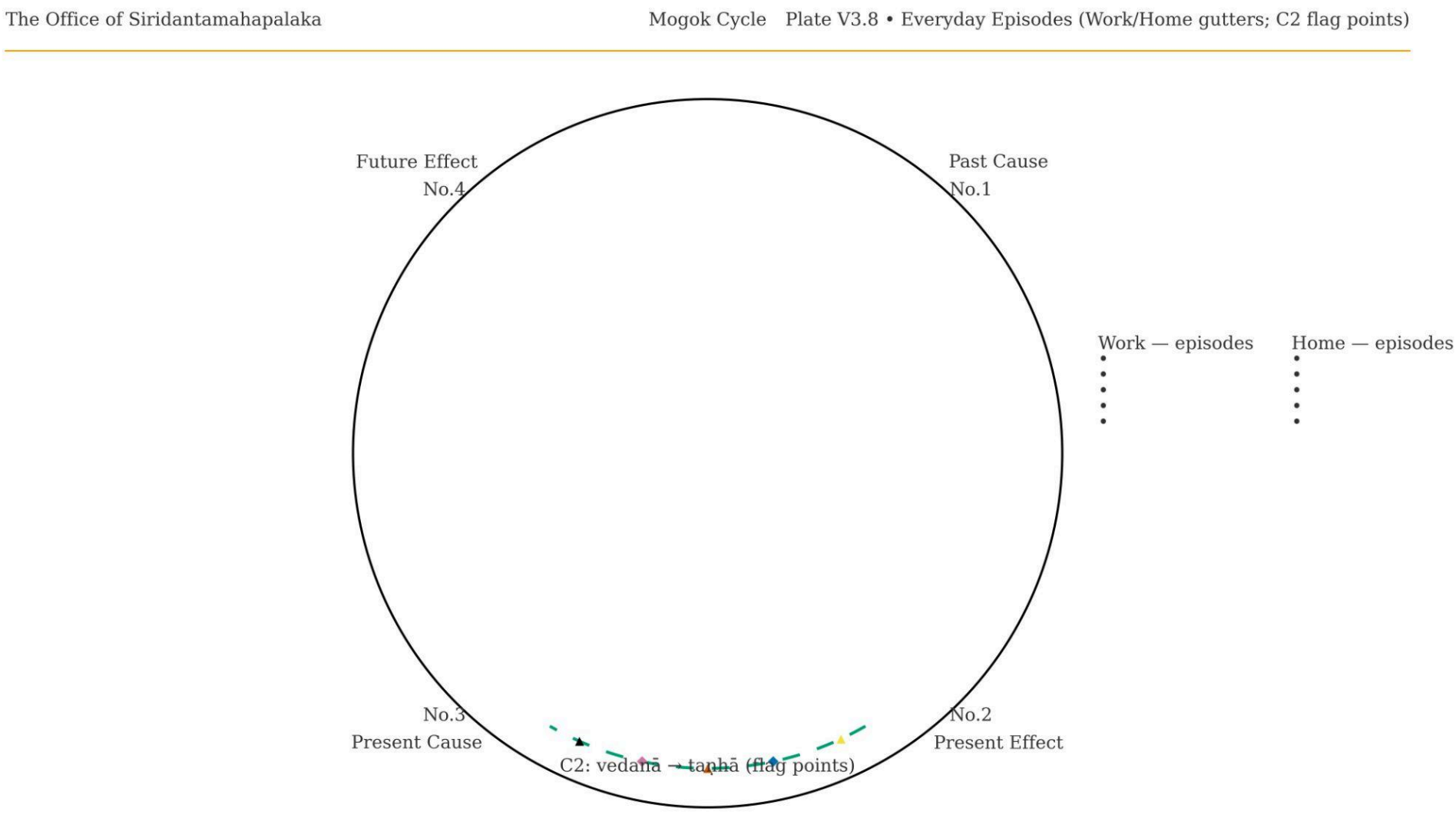
- **Plate V3.7** — Master Clean Wheel (Anuloma; twelve links + C1/C2/C3, labels outside).

The Office of Siridantamahapalaka | Mogok Cycle | Plate V3.7 • Master Clean Wheel (Anuloma)



www.siridantamahapalaka.com | IMR Program | Created By Sao Dhammasami

- **Plate V3.8** — Everyday Episodes (Work/Home gutters; C2 flag points).



- **Plate V3.9** — “Same links, reversed law” banner (text-only paṭiloma pointer).

Same links,

reversed law
(paṭiloma — text-only pointer)

Back-matter / reference figures

- **BM-A** — Anuloma Recitation Card (pair-by-pair Pāli with compact gloss).
- **Master Plate** — Clean Wheel (Twelve Links) with dashed C1/C2/C3 (no stacked overlays).
- **Side Legend Card** — “Eight Points” skinny margin legend (icons/text only).

List of Tables

Table V3.1 — C2 Connection Index — *Vedanā* → *taṇhā* handoff cues by tone (pleasant / painful / neutral); context tags (work/home). — QR: IMR-V3-TB-0301

Tone (7)	Immediate cue words (inner talk)	Micro-sensations often present	Characteristic *taṇhā* tendency (handoff)	Work context tags	Home context tags	Practice note (anuloma)
Pleasant (*sukha-vedanā*)	“more,” “keep this,” “again,” “don’t end”	soft expansion, warmth, forward lean, subtle holding of breath	*Taṇhā* for continuation (more of the same), embellishment, sharing impulse	praise email, smooth meeting, green KPI, coffee aroma while working	tasty bite, warm shower, liked post notification	Name “pleasant” once; observe the slide toward “more/again.” No cutting; note the handoff as event.

Painful (*dukkha-vedanā*)	“stop,” “fix,” “away,” “why me”	tightening, brow furrow, jaw/shoulder clench, micro-flinch	*Taṇhā* for relief/escape, problem-chasing, blame search	error alert, deadline squeeze, software crash, critique from supervisor	cold draft, stubbed toe, family complaint, device lag	Name “painful” once; observe the reach for relief. No remedies introduced here; only the handoff.
Neutral (*adukkhamasukha-vedanā*)	“meh,” “later,” “skip,” “need a hit”	low tone, slack posture, mind-drift, faint restlessness	*Taṇhā* for stimulation (novelty), aversion to plainness, filler seeking	long spreadsheet, routine task, meeting drift, idle tab switching	waiting room, quiet evening, scrolling, fridge check	Name “neutral” once; observe tilt toward stimulation. No interventions; register handoff only.

Legend (for tags used above):

- "Immediate cue words" = typical mental phrases arising with the tone.
- "Micro-sensations" = brief bodily markers often noticed at door/contact/feeling.
- "Characteristic *taṇhā* tendency" = common direction of the C2 handoff in this tone class.
- "Work/Home context tags" = quick anchors for real-episode spotting (not exhaustive).

Usage protocol (Vol. 3, anuloma phase):

1. Find the door (*saḷāyatana*). 2) Register *phassa*. 3) Name the tone once. 4) Observe the handoff toward *taṇhā*. No *paṭiloma* (reversal) instructions are given here.

Micro-QA stamp for this table

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] Anuloma-only (no cuts) · [ ] Labels outside (when plated) · [ ] One overlay per plate (if diagram accompanies)

Table V3.2 — Four Clingings (*upādāna*) — categories (kāma-, diṭṭhi-, sīlabbata-, attavāda-); brief definitions; observable markers. — QR: IMR-V3-TB-0302

Category	Brief definition	Observable markers (phenomenology)	Typical objects/targets	Common handoff toward *bhava*	Everyday context tags	Practice note (anuloma)
Kāma-upādāna (clinging to sense-pleasures)	Tight holding to pleasant sense data and their acquisition/continuation.	Leaning forward; "keep/get more" ideation after pleasant *vedanā*; planning loops; checking/refreshing.	Tastes, sights, sounds, touches; comfort, convenience, social approval.	Resource-seeking actions; schedule rearranging to secure/extend pleasure; spending/consuming.	dessert planning, streaming next, cart adding, notification chasing	Name tone once; note grasping pressure and extension planning; do not attempt a cut here.

Diṭṭhi-upādāna (clinging to views)	Fixation on opinions and judgments as "how it is."	Heat in argument; rehearsing reasons; desire to correct/convince; narrowing attention.	Political/religious stances; workplace policies; "how this must be done."	Debating, posting, policy-pushing; alliance formation; avoidance of disconfirming inputs.	reply-all defense, comment thread guarding, process policing	Register the view as a view; observe the locking; no disputation drills here—trace the handoff only.
Sīlabbata-upādāna (clinging to rites/rules/routines)	Rigid reliance on procedures/forms as salvific or inherently "right."	Ritualized checking; rule-quoting; anxiety when sequence is altered; relief	Templates, SOPs, checklists, ceremonial forms; "the way we do it."	Procedural enforcement; time spent restoring form; sanctioning deviations.	form-over-function, policy citing, ceremonial	Note the rule-holding as clinging; log the urge to restore form; no remediation

		when boxes ticked.			correctness	instructions here.
Attavāda-upādāna (clinging to self-theory)	Holding to “me/mine/I am” stories about identity, status, ability.	“My image” concern; defensiveness; comparison; replaying slights/praise; contraction around labels.	Roles, titles, metrics, histories; compliments/criticisms; bio narratives.	Branding actions; status repair; avoidance/attack patterns to defend self-story.	profile curating, credit seeking, blame deflecting	Acknowledge the identity story as eventing; observe defense/embellish impulses; anuloma tracing only.

Legend & usage

- “Observable markers” = typical bodily/mental signs that co-occur with each *upādāna* type.
- “Handoff toward *bhava*” = common downstream activation once clinging consolidates.
- Protocol in this volume: door → contact → tone (once) → observe clinging type if present → note handoff; no reversal instructions are given here.

Table V3.3 — *Bhava* Overview — kamma-*bhava* function in the wheel; note on *upapatti* context; placement with C3 preview. — QR: IMR-V3-TB-0303

Field	Concise entry (series-standard)
Canonical link	“*Bhava paccayā jāti; jāti paccayā jarāmaraṇaṃ*.” (SN 12 formulation as cited in the uploaded sources.)
Term (*Pāli* → EN)	*Bhava* → “becoming / existence” (here, the “charged” becoming that conditions birth).

Working definition (Vol. 3 scope)	The causally active phase in which accumulated intention (*kamma*) is primed and functions as a condition toward *jāti*. This is presented as **kamma-*bhava*** in the Present-Cause band (③).
Sub-types (used in this series)	**Kamma-*bhava***: volitional becoming with karmic potency (Present Cause, ③). • **Upapatti-*bhava***: resultant "rebirth existence" context after *jāti* (Future continuum). In this series, *upapatti-bhava* is referenced for context and not treated as a separate teaching token from the twelve links.
Vaṭṭa classification	Primarily **kamma-vaṭṭa** (when teaching ③ as causal doing). Downstream **vipāka-vaṭṭa** appears with *jāti* → *jarā-maraṇa*.
Time band & quadrant	**Present Cause (③)** for kamma-*bhava* → hands off to **Future Effect (④)** at *jāti*.
C3 preview (lane rule)	**C3 lane** is the short chord "*bhava* → *jāti*" (cause → future effect). Lane is dedicated, outside labels, never crossing other lanes.

Functional cues (phenomenology)	Consolidation after *upādāna*: planning momentum, commitment, scheduling, resource allocation, threshold-crossing steps (“submit,” “sign,” “send”). These cues mark kamma-*bhava* moving toward *jāti*.
Typical objects / arenas	Contracts, applications, purchases, declarations, irreversible clicks/acts; also internal resolves with high follow-through probability.
Relation to preceding link	*Upādāna* (clinging) thickens intention; when consolidated, it tips into kamma-*bhava* (doing/setting-in-motion) that conditions *jāti*.
Upapatti context (note)	The “rebirth existence” meaning of *bhava* is acknowledged as context **after** *jāti*. Per series discipline, it clarifies the **resultant field** and is **not introduced as an extra nidāna** beyond the standard twelve.
Evidence of forward handoff	Increased irreversibility; “point of no return” actions; administrative or physical steps that make a consequence likely/inevitable.

Practice note (anuloma)	In this volume, observe consolidation from *upādāna* to kamma-*bhava* and the C3 preview toward *jāti*. No reversal or cutting instructions are given here.
Diagram placement (production)	Label outside rim at ③; C3 chord drawn left-side short lane to ④; one overlay at a time; no crossing of text; master palette only.

Side legend (for this table when plated)

- **Band**: ③ Present Cause (*samudaya-sacca*).
- **Vaṭṭa**: **kamma-vaṭṭa** (primary).
- **Connection**: **C3** = *bhava* → *jāti*.

Cross-refs

- Pair with Table V3.2 (*upādāna*) and the C3 lane figure (Plate V3.4).
- Effects panel for *jāti / jarā-maraṇa* appears in Plate V3.5 and Table V3.4–V3.5.

Table V3.4 — *Jāti* Landing Sheet — outcome field after C3; linkage to ④ Future Effect; evidence of *dukkha-sacca*. — QR: IMR-V3-TB-0304

Field	Concise entry (series-standard)
Canonical link (12-link frame)	"*Bhava paccayā jāti; jāti paccayā jarāmaraṇaṃ*." (as cited in the uploaded sources for the 12-factor formulation).
Term (*Pāli* → EN)	*Jāti* → "birth / arising / manifestation of a result." In wheel usage: the "landing" of consequence after C3.
Segment & truth band	④ **Future Effect**; classified under *dukkha-sacca* (effects band).
Vaṭṭa classification	**Vipāka-vaṭṭa** (resultant round).
Lane dependency	Arrives via **C3** (*bhava* → *jāti*). *Bhava* (③ Present Cause) hands off; *jāti* manifests in ④.

Working definition (pedagogy)	The event or state that comes into manifestation because conditions have crossed the threshold in kamma-*bhava*. It is the "arrival" of the consequence stream.
Phenomenology (what is noticed)	New status/condition now "in effect"; constraints/obligations present; processes begin to unfold on their own momentum. Examples: order placed → shipment pending; contract signed → terms active; message sent → delivery/receipt state present.
Evidence of *dukkha-sacca* (effect marks)	Inherent burden/unsatisfactoriness in the new state: maintenance cost, vulnerability to loss/critique, exposure to decay/ending; increased dependency on further conditions; risk surface widens.
Relation to downstream links	From *jāti* the rim continues to *jarā-maraṇa* (aging/decay/death tokens) within ④, completing the effect band display of *dukkha-sacca*.
Observable indicators ("landing" checklist)	1) Irreversibility marker present (e.g., confirmation ID, signature, submission). 2) Status flag flips (pending → active). 3) New obligations/resources auto-engage (billing, delivery, schedules). 4) Monitoring/maintenance behaviors appear.

Typical arenas	Legal/administrative states; purchases/ownership; social declarations; system state changes; biological events (where applicable in examples).
Practice note (anuloma)	Log the handoff: C3 seen → *jāti* recognized as effect. Note burdens/obligations as markers of *dukkha-sacca*. No reversal or cessation cues in this volume.
Diagram placement (production)	Label *jāti* outside the rim in quadrant ④; show C3 as a short dedicated lane from ③ to ④; one overlay at a time; no arrow crossing labels; master palette only.
Cross-refs	Pair with Table V3.3 (*bhava* overview) and Table V3.5 (*jarā-maraṇa* components); see Plate V3.4 (C3 lane) and Plate V3.5 (*jāti* landing).

Legend (for plated use)

- **Band**: ④ Future Effect (*dukkha-sacca*).
- **Vaṭṭa**: **Vipāka-vaṭṭa**.

- **Connection**: **C3** (*bhava → jāti*).

Table V3.5 — *Jarā-maraṇa* Components — aging/decay/death tokens; rim/chain similes used in teaching notes. — QR: IMR-V3-TB-0305

Field	Concise entry (series-standard)
Canonical pair (*Pāli* → EN)	*Jarā–maraṇa* → “aging–death / decay–ending.” The effect-band culmination after *jāti*.
Segment & truth band	④ **Future Effect**; classed under *dukkha-sacca* (effects).
Vaṭṭa classification	**Vipāka-vaṭṭa** (resultant round).
Doctrinal placement	Downstream of *jāti*; displays the unsatisfactoriness and instability of conditioned outcomes.

Rim/chain similes (teaching notes)	**Rim** = continuous rolling of consequences (wear with each turn). **Chain** = linked burdens pulled along; weight increases over distance.
Aging tokens (*jarā*)	Wear, maintenance load, performance drift, diminishing capacity, brittleness, cosmetic deterioration, reputation fade, support sunset.
Decay tokens	Error frequency uptick, component failure, data rot, policy obsolescence, interest drop-off, ingredient staleness, budget erosion.
Death/ending tokens (*maraṇa*)	Termination, loss, expiry, account closure, contract lapse, decommission, relationship break, project sunset, biological death (where applicable).
Phenomenology (what is noticed)	Burden sense, repair loops, safeguarding behaviors, replacement planning, grief/deflation at loss, scramble to preserve residues.

"Landing → wearing" checklist	1) Status entered at *jāti*. 2) Upkeep begins. 3) Wear/decay indicators accumulate. 4) End-state or break event appears.
Typical arenas (examples)	Devices/tools, subscriptions/contracts, roles/titles, inventory/food, health/fitness, software/policies, social ties, assets/infrastructure.
Evidence of *dukkha-sacca*	Ongoing cost, vulnerability to loss, dependence on fragile conditions, stress of upkeep, inevitability of ending.
Relation to upstream	Effects of *jāti* display their nature: what was "landed" now wears, decays, and ends; no new cause instructions here.
Practice note (anuloma)	Recognize *jarā–maraṇa* as effect display. Log wear/ending tokens without proposing remedies. No reversal or cessation cues in this volume.

Diagram (production)	placement	Labels outside rim in ④; one overlay per plate; no arrow crossing labels; master palette only.

Cross-refs

- Pair with Table V3.4 (*jāti* landing) for the ④ effect flow.
- See Plate V3.5 (*jāti* landing) and master rim notes for effect-band literacy.

Table V3.6 — Two Truths Map (Links 8–12) — effects (②/④ = *dukkha-sacca*), causes (①/③ = *samudaya-sacca*) aligned to 8–12. — QR: IMR-V3-TB-0306

Nidāna #	Term (*Pāli* → EN)	Segment / Quadrant	Truth band	Vaṭṭa (round)	Connection note
8	*Taṇhā* → craving	③ **Present Cause**	*Samudaya-sacca* (cause)	**Kilesa-vaṭṭa**	Receives handoff from ② via **C2** (*vedanā* → *taṇhā*).

9	*Upādāna* → clinging	③ **Present Cause**	*Samudaya-sacca* (cause)	**Kilesa-vaṭṭa** (thickening)	Consolidates craving into holding; readies doing.
10	*Bhava* → becoming (kamma-*bhava*)	③ **Present Cause**	*Samudaya-sacca* (cause)	**Kamma-vaṭṭa**	Hands off to ④ via **C3** (*bhava* → *jāti*).
11	*Jāti* → birth/manifested result	④ **Future Effect**	*Dukkha-sacca* (effect)	**Vipāka-vaṭṭa**	Arrival/landing of consequence after C3.
12	*Jarā-maraṇa* → aging-death	④ **Future Effect**	*Dukkha-sacca* (effect)	**Vipāka-vaṭṭa**	Effect-band culmination: wear, decay, ending.

Legend / usage

- **Cause bands** (① & ③) map to *samudaya-sacca*; **effect bands** (② & ④) map to *dukkha-sacca*.

- For links 8–12, only ③–④ are active: 8–10 in ③ **Present Cause** (*samudaya-sacca*), 11–12 in ④ **Future Effect** (*dukkha-sacca*).

- **Lane rules**: **C2** connects 7→8 (result→cause); **C3** connects 10→11 (cause→future effect). Lanes are dedicated, drawn outside labels, never crossing text.

Production notes (when plated)

- Labels outside the rim; one overlay per plate.

- Truth-band tint: ③ = cause color; ④ = effect color (per master palette).

- Caption grammar (concise, impersonal), e.g., “Links 8–10: *samudaya-sacca* (③). Links 11–12: *dukkha-sacca* (④).”

Table V3.7 — Vaṭṭa Mapping (Links 8–12) — *kilesa / kamma / vipāka* assignments for *taṇhā, upādāna, bhava, jāti, jarā-maraṇa*. — QR: IMR-V3-TB-0307

Nidāna #	Term (*Pāli* → EN)	Vaṭṭa assignment	Segment / Quadrant	Function summary (series usage)	Phenomenology markers	Lane interaction
8	*Taṇhā* → craving	**Kilesa-vaṭṭa**	③ Present Cause	Appetite/urge arises on the basis of tone; seeds holding/doing.	Reach/lean, repetition planning, “more/again” or “stop/relief” ideation.	Receives via **C2** from ② (*vedanā* → *taṇhā*).
9	*Upādāna* → clinging	**Kilesa-vaṭṭa** (thickening)	③ Present Cause	Grasping hardens; choice space narrows; intention consolidates.	Tightness, rule/view/pleasure fixation, defense/insistence.	Feeds 10 as causal thickening (no direct lane).

10	*Bhava* → becoming (kamma-*bhava*)	**Kamma-vaṭṭa**	③ Present Cause	Volitional doing/commitment primed; threshold to consequence.	Commit/submit/sign/send; resource allocation; point-of-no-return steps.	Hands off via **C3** (*bhava* → *jāti*).
11	*Jāti* → birth / manifested result	**Vipāka-vaṭṭa**	④ Future Effect	Consequence lands; state becomes active/operative.	Status flip, obligations begin, monitoring/maintenance appears.	Arrival point of **C3** from ③.
12	*Jarā-maraṇa* → aging–death	**Vipāka-vaṭṭa**	④ Future Effect	Wear, decay, ending display the unsatisfactory nature of effects.	Upkeep load, drift/failure, lapse/closure, loss/end.	Downstream of 11 on the rim (no new lane).

Legend / discipline

- **Vaṭṭa**: *kilesa* (defilement round), *kamma* (action round), *vipāka* (resultant round).

- **Truth bands**: ③ = *samudaya-sacca* (causes); ④ = *dukkha-sacca* (effects).

- **Lane rules**: **C2** only (②→③) and **C3** only (10→11) appear for links 8–12; lanes are dedicated, outside labels, never crossing text.

Cross-references

- See Table V3.6 (Two Truths Map 8–12), Table V3.2 (*upādāna*), Table V3.3 (*bhava*), Table V3.4 (*jāti*), Table V3.5 (*jarā-maraṇa*).

Table V3.9 — One-Episode Trace Worksheet — door → contact → tone (once) → observed handoffs; no *paṭiloma* instructions. — QR: IMR-V3-TB-0309

Use protocol (anuloma):

1. Identify door (*saḷāyatana*). 2) Register *phassa*. 3) Name *vedanā* tone once. 4) Observe handoffs toward *taṇhā* → *upādāna* → *(kamma-)bhava* → *jāti* → *jarā-maraṇa*.No reversal/cessation guidance is included in this worksheet.

Mini-legend (worksheet cues):

- **C2 handoff**: any tilt from *vedanā* toward *taṇhā* (e.g., “more/again/stop/relief/seek”).
- **Clinging** (*upādāna*): mark if holding consolidates (kāma / diṭṭhi / sīlabbata / attavāda).
- **Kamma-*bhava***: observable commitment (commit/submit/sign/send/plan with high follow-through).
- ***Jāti* landing**: effect “goes live” (confirmation ID, terms active, state flip).
- ***Jarā–maraṇa***: wear/decay/ending markers (upkeep, drift, failure, lapse).

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III

Category	Pāli (→ EN)	Concise definition in this project	Function on the Wheel (Segment/vaṭṭa)	Door-level example (how it supports contact)	Notes for plates
Mahābhūta (Great elements)	**Paṭhavī-dhātu** (earth)	Solidity/extension; the hardness/softness aspect in any body or object.	② Present Effect • vipāka support within **nāma-rūpa**	The firmness of the phone's glass gives a surface for eye-door form.	Treat as primitive—do not label on rim; show as foundation text in legend.
	Āpo-dhātu (water)	Cohesion/binding; what holds parts together (not directly "wetness" as object).	② Present Effect • vipāka support	Cohesion of the retina tissues (internal), cohesion of a visible object (external).	Keep at legend level; avoid "liquid" iconography that misleads.
	Tejo-dhātu (fire)	Temperature/energy; maturation/heat-cool spectrum in matter.	② Present Effect • vipāka support	Luminance from screen (external tejo) aiding visible form; body warmth at kāya-door.	When teaching vision, mention luminance as enabling condition.
	Vāyo-dhātu (air)	Pressure/motion/tension; distension in material phenomena.	② Present Effect • vipāka support	Ocular pressure; airflow carrying odor to the nose-door.	Use as background condition; do not over-specify on the plate.
Derived supports (built on mahābhūta)	**Cakkhu-pasāda** (eye-sensitivity)	Sense-organ clarity that receives visible form.	② Present Effect • vipāka → enables **phassa** at eye-door	Eye-base + visible form + eye-consciousness → contact.	Mark on Door Map (V2.5) as the internal base for sight.

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-III

Sota-pasāda (ear-sensitivity)	Organ clarity that receives sound.	② Present Effect • vipāka	Ear-base + sound + ear-consciousness → contact.	Door label for hearing episodes.
Ghāna-pasāda (nose-sensitivity)	Organ clarity that receives odor.	② Present Effect • vipāka	Nose-base + odor + nose-consciousness → contact.	Couple with “coffee” example in class drills.
Jivhā-pasāda (tongue-sensitivity)	Organ clarity that receives taste.	② Present Effect • vipāka	Tongue-base + taste + tongue-consciousness → contact.	Use “first-sip” demo.
Kāya-pasāda (body-sensitivity)	Organ clarity that receives tangible (temperature/touch/pressure).	② Present Effect • vipāka	Body-base + tangible + body-consciousness → contact.	Good for posture/palm-edge demos.
Rūpa for mind-door support (*vatthu* basis)	The material support that serves as the “place” for mind-door cognition (traditionally treated in Abhidhamma as the mind-base support).	② Present Effect • vipāka	Allows mano-viññāṇa episodes to occur when a dhamma appears.	Keep generic in plates unless a source explicitly names the vatthu.
Bhāva-rūpa (sex characteristic)	Material sex feature (itthibhāva/purisabhāva) conditioning body development.	② Present Effect • vipāka (background)	Not a door; a constitutional support for the body.	Mention in notes only; not diagram-critical.
Jīvitindriya-rūpa (life faculty)	Material life-faculty that sustains other rūpas while present.	② Present Effect • vipāka (background)	Keeps the organ-bases viable moment-to-moment.	Legend-only; avoid cluttering the rim.
Āhāra-rūpa (nutritive essence)	Nutriment condition within matter sustaining growth/maintenance.	② Present Effect • vipāka (background)	Meal energy supporting sensory clarity later in the day.	Optional footnote on physiology tie-in.

Ākāsa-dhātu (space element—derived)	Delimiting space that “rooms” material groups; not the boundless sphere.	② Present Effect • vipāka (background)	Spatial delimitation of eye structure, ear cavity, etc.	If used, label “delimiting-space,” not “outer space.”

QA stamp (for print/export)

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] Anuloma-only (no *paṭiloma* cues) · [ ] Labels outside (when plated) · [ ] One overlay per plate (if paired with a diagram)

Table V3.10 — Weekly C2 Review Log — "where the C2 handoff formed" recap; date/time/context fields. — QR: IMR-V3-TB-0310

Use protocol (anuloma):

Record episodes in which the **C2** handoff (*vedanā* → *taṇhā*) was observed. Note door → contact → tone (once) → handoff; no reversal/cessation instructions are included.

A) Daily recap (Mon–Sun)

Day	Date	Episodes observed (count)	Predominant door (*saḷāyatana*)	Predominant tone (*vedanā*)	Typical cue words (e.g., "more/again/relief/skip")	Common context (work/home/other)	Short note (impersonal)
Mon			eye / ear / nose / tongue / body / mind	pleasant / painful / neutral		work / home / other	

Tue	eye / ear / pleasant / nose / painful / tongue / neutral body / mind	work / home / other
Wed	eye / ear / pleasant / nose / painful / tongue / neutral body / mind	work / home / other
Thu	eye / ear / pleasant / nose / painful / tongue / neutral body / mind	work / home / other

Fri	eye / ear / pleasant / nose / painful / tongue / neutral body / mind	work / home / other
Sat	eye / ear / pleasant / nose / painful / tongue / neutral body / mind	work / home / other
Sun	eye / ear / pleasant / nose / painful / tongue / neutral body / mind	work / home / other

B) Tally by door and tone

Door (*saḷāyatana*)	Count	% of week	Notes (situations where C2 formed)
Eye			
Ear			
Nose			
Tongue			
Body			
Mind			

Tone (*vedanā*)	**Count**	**% of week**	**Typical *taṇhā* direction (observed)**
Pleasant (*sukha*)			continuation / embellishment
Painful (*dukkha*)			relief / escape
Neutral (*adukkhamasukha*)			stimulation / novelty

C) Context & timing

Context	Count	Peak time window (hh:mm–hh:mm)	Example situation (impersonal)
Work			
Home			
Other (travel/errand/public)			

Timing metric (observation only)	Average	Notes
Contact→tone latency (seconds)		

Tone→*taṇhā* latency (seconds)

Latencies are observational (no intervention implied).

D) Cue lexicon encountered this week (free list)

“more,” “again,” “keep,” “don’t end,” “stop,” “fix,” “away,” “relief,” “skip,” “need a hit,” …

E) Weekly synthesis (tick box review)

- ☐ C2 was seen in all three tones (*pleasant / painful / neutral*).
- ☐ A dominant door was identifiable.
- ☐ A dominant context/time window was identifiable.
- ☐ *Upādāna* pattern most frequent: ☐ kāma ☐ diṭṭhi ☐ sīlabbata ☐ attavāda.
- ☐ Observable steps toward **kamma-*bhava*** appeared (e.g., commit/submit/sign/send/plan).

- ☐ *Jāti* landing markers noted (state flip / confirmation).

- ☐ *Jarā–maraṇa* tokens recorded (wear/decay/ending) where applicable.

Practice note (anuloma):

Recording focuses on **where** C2 formed and **how** it proceeded. No *paṭiloma* (reversal) instructions are included in this log.

QA stamp (for print/export)

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] Anuloma-only (no cuts) · [ ] Labels outside (when plated) · [ ] One overlay per plate (if paired with a diagram)

Table V3.11 — Assessment Blueprint (Chs. 1–6) — item counts by type. — QR: IMR-V3-TB-0311

Chapter	Focus	T/F	Fill-in	Matching	Label-the-diagram	Short answer	Scenario case	Micro-log	Quick quiz
1	C2 and Link 8 — *Taṇhā*	8	8	10	2	2	1	1	5
2	Link 9 — *Upādāna* (four clingings)	8	8	10	2	2	1	1	5
3	Link 10 — *Bhava* (kamma-*bhava*) + C3 preview	8	8	10	2	2	1	1	5
4	C3 lane & Link 11 — *Jāti* landing	8	8	10	1	2	1	1	5

5	Link 12 — *Jarā–maraṇa* (effect display)	8	8	10	1	2	1	1	5
6	Consolidation — 8→12 rim literacy (anuloma)	8	8	10	1	2	1	1	5
Totals (Chs. 1–6)		**48**	**48**	**60**	**9**	**12**	**6**	**6**	**30**

Notes (series standard)

- Counts reflect the Anuloma practice envelope: forward tracing only; no *paṭiloma* instructions.
- “Label-the-diagram” uses one overlay at a time; labels remain outside the wheel; C1/C2/C3 drawn in dedicated lanes.

- Short answers emphasize impersonal, phenomenological phrasing (door → contact → tone → handoff).

- Scenario items use work/home anchors consistent with Tables V3.1–V3.10.

QA stamp (for print/export)

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] One overlay per plate · [ ] Labels outside · [ ] C1/C2/C3 lanes isolated · [ ] Item totals match blueprint

Table V3.12 — Everyday Episode Bank — short prompts (inbox/traffic/conversation) mapped to links 8–12. — QR: IMR-V3-TB-0312

Use protocol (anuloma):

Door (*saḷāyatana*) → *phassa* → name *vedanā* (once) → observe handoffs toward 8→12. Lane rules: **C2** (②→③) and **C3** (10→11) only.

#	Prompt (short)	Likely door	Contact note	Tone (*vedanā*)	C2: *vedanā* → *taṇhā* (direction)	*Upādāna* hint	Kamma-*bhava* indicator (10)	*Jāti* landing marker (11)	*Jarā–maṇa* token (12)
1	“Inbox: praise email”	Eye	Text seen	Pleasant	Continuation (“more/again”)	Kāma-	Draft reply / share plan	Sent message / posted	Notification fatigue

2	“Inbox: critique from lead”	Eye	Text seen	Painful	Relief/escape	Attavāda-/diṭṭhi-	Compose defense / escalate	Thread sent / ticket opened	Reputation wear; follow-ups
3	“Traffic: sudden horn”	Ear	Sound heard	Painful	Stop/avoid	Kāma- (comfort)	Route change commit	Turn taken / map locked	Extra time cost; fuel burn
4	“Traffic: light turns green”	Eye	Color change	Pleasant	More/quick	Sīlabbata- (sequence)	Accelerate/merge decision	Car moves / lane taken	Wear on schedule buffer

5	“Conversation: name praised”	Ear	Words heard	Pleasant	Keep/seek more	Attavāda-	Story-sharing plan	Message sent / invite	Relationship maintenance load
6	“Conversation: misquoted policy”	Ear	Words heard	Painful	Fix/correct	Diṭṭhi-/sīlabbata-	Draft correction / cite SOP	Reply-all issued	Thread churn; policy fatigue
7	“Kitchen: last dessert slice”	Eye	Object seen	Pleasant	Acquire/keep	Kāma-	Plate take / order more	Slice taken / order placed	Calories budget; cleanup

8	“Notification: app badge ‘3’”	Eye	Icon seen	Neutral → Pleasant	Stimulation/curiosity	Kāma-	Tap / open / refresh schedule	App opens / session active	Time drift; battery drain
9	“Workspace: AC too cold”	Body	Cool sensation	Painful	Relief	Kāma-	Adjust thermostat / relocate	Setting changed	Power cost; wear on unit
10	“Meeting: agenda slip”	Ear/Eye	Time overrun	Painful → Neutral	Escape/stimulation	Sīlabbata- (rigid schedule)	Cut items / reschedule	New invite sent	Calendar clutter
11	“Phone: low battery 10%”	Eye	Icon seen	Painful	Urgent relief	Kāma-	Plug/charge plan	Cable connected	Battery aging

									awareness
12	“Queue: order delayed”	Ear/Eye	Delay announced	Painful	Relief / compensation	Diṭṭhi- (fairness view)	Complain / refund request	Ticket logged / refund issued	Time/energy drain
13	“Social: like counter jumping”	Eye	Count seen	Pleasant	More/again	Attavāda-	Post more / boost	Post scheduled	Algorithmic decay later
14	“Code: build passed”	Eye	Status green	Pleasant	Keep momentum	Sīlabbata- (pipeline ritual)	Deploy step	Deploy started	Postmortem upkeep later

15	“Home: dripping tap”	Ear	Drip heard	Painful	Stop/repair	Sīlabbata-/kāma-	Call plumber / DIY	Work order created	Cost; maintenance cycles
16	“Commute: favorite song”	Ear	Music heard	Pleasant	Replay/continue	Kāma-	Playlist edit / loop	Track queued	Ear fatigue; time drift
17	“Chat: left on read”	Eye	Seen no-reply	Painful → Neutral	Relief/validation-seeking	Attavāda-	Follow-up ping	Message sent	Thread wear; awkwardness
18	“Fridge: nothing appealing”	Eye/Nose	Scan shelves	Neutral	Seek stimulation	Kāma-	Order snack	Order placed	Health budget erosion

19	"Report: metric dipped"	Eye	Graph seen	Painful	Fix/restore	Diṭṭhi-/attavāda-	Action plan commit	Task created	Burn rate; morale wear
20	"Ceremony: step skipped"	Eye/Ear	Ritual break	Painful	Restore form	Sīlabbata-	Re-run step	Step performed	Time cost; rigidity strain

Legend & mapping discipline

- **C2** = observable tilt from *vedanā* to *taṇhā* (continuation / relief / stimulation).
- ***Upādāna*** hint = likely clinging consolidation (kāma-, diṭṭhi-, sīlabbata-, attavāda-).
- **Kamma-*bhava*** indicator = commitment/irreversible step (commit/submit/sign/send/plan).
- ***Jāti*** marker = state "goes live" (confirmation/activation).

- ***Jarā–maraṇa*** token = wear/decay/ending markers (maintenance, drift, closure).

Production notes

- Impersonal micro-prompts; keep rows short for classroom drills.
- Align door icons and vaṭṭa/segment color chips per master palette when plated.
- One overlay per associated plate; labels outside; C2/C3 lanes isolated.

QA stamp (print/export)

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] Anuloma-only · [ ] C2/C3 lanes respected · [ ] Labels outside; one overlay per plate

Table V3.13 — Eight Points End-Tick Checklist — chapter-end confirmation for the series scaffold; define / locate / explain columns. — QR: IMR-V3-TB-0313

Instructions (anuloma):

At chapter end, confirm literacy on each point. Tick when the item can be (1) defined in one sentence, (2) located on the wheel (quadrant/lane/band), and (3) explained briefly in function. Impersonal notes only.

#	Point	Define (one sentence) ☐	Locate on wheel ☐	Explain role / function ☐	Notes (impersonal)
1	**Two Roots** — *avijjā* & *taṇhā*	☐ gives concise meanings (ignorance; craving)	☐ hub markers; *taṇhā* active at ③ (links 8–10 scope)	☐ states how roots condition the cycle (cause-pressure)	
2	**Two Truths** — *samudaya-sacca* / *dukkha-sacca*	☐ defines cause vs effect truths	☐ ① & ③ = cause; ② & ④ = effect (bands)	☐ explains why links 8–10 sit in cause; 11–12 in effect	

3	**Four Layers/Segments**	☐ names ① Past Cause, ② Present Effect, ③ Present Cause, ④ Future Effect	☐ labels outside rim; quadrant positions fixed	☐ states segment shift from ③→④ at C3
4	**Twelve Factors** (*nidāna*)	☐ lists or situates 8–12 accurately	☐ places 8–10 in ③ and 11–12 in ④	☐ explains forward flow 8→12 within V3 scope
5	**Three Connections** (C1/C2/C3)	☐ defines short-chord handoffs	☐ lanes: C2 (②→③), C3 (10→11); labels outside	☐ explains C2 as "result→cause" and C3 as "cause→future effect"

6	**Two Bases** — kamma / *vipāka*	☐ defines doing/result	☐ ③ = kamma-base emphasis; ② & ④ = *vipāka*	☐ explains 10 (kamma-*bhava*) → 11 (*jāti*) as base shift
7	**Three Vaṭṭa** — *kilesa / kamma / vipāka*	☐ defines the three rounds	☐ maps: 8–9 = *kilesa*, 10 = *kamma*, 11–12 = *vipāka*	☐ explains how rounds display across 8–12
8	**Three Periods** — past / present / future	☐ defines periods succinctly	☐ aligns present (②–③) and future (④) for V3 span	☐ explains present-cause → future-effect timing

Tick summary (quick scan)

- **All eight defined?** ☐

- **All eight located on wheel? ☐**

- **All eight roles explained? ☐**

Production notes (when plated)

- A4 landscape; one overlay per associated figure; labels outside; C2/C3 lanes in dedicated paths only.

- Use master palette chips for bands (③ cause, ④ effect) and vaṭṭa badges where helpful.

QA stamp (print/export)

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] Anuloma-only (no *paṭiloma* cues) · [ ] Quadrant labels outside rim · [ ] Lane isolation (C2/C3)

Table V3.14 — Sutta Anchor Map (8–12 Focus) — canonical anchors used in teaching notes for links 8–12; citation fields reserved. — QR: IMR-V3-TB-0314

Link #	Term (*Pāli* → EN)	Canonical anchor (Pāli) — text to cite	Source (Sutta/Collection) — citation field (reserved)	How it is used in this volume (teaching note)	Where it appears (plate/table cue)
8	*Taṇhā* → craving	**vedanā-paccayā taṇhā**	SN 12.* (exact sutta/CS refs reserved)	Marked as the C2 “result→cause” hinge from *vedanā* (②) into *taṇhā* (③). Forward thread to 9–12 is explicitly taught using this pair.	Plate V3.1 (C2 lane); Tables V3.1, V3.6–V3.8.

9	*Upādāna* clinging	→	**taṇhā-paccayā upādānaṃ**	SN 12.* (exact sutta/CS refs reserved)	Taught as consolidation of craving; the “four teeth” presentation sits on this anchor.	Plate V3.2 (Four Clingings); Table V3.2; Tables V3.6–V3.7.
10	*Bhava* becoming (kamma-*bhava*)	→	**upādāna-paccayā bhavo**	SN 12.* (exact sutta/CS refs reserved)	Presented as “doing fashions becoming”; prepares C3 handoff.	Plate V3.3 (Bhava Gear); Table V3.3; Tables V3.6–V3.7.

11	*Jāti* → birth/appearance	**bhava-paccayā jāti**	SN 12.* (exact sutta/CS refs reserved)	Framed as "gear → appear": C3 (③→④) cause→future-effect bridge; taught with event-birth and moment-birth readings.	Plate V3.4 (C3 lane), Plate V3.5 (*Jāti* landing); Tables V3.3–V3.5, V3.6–V3.8.
12	*Jarā-maraṇa* → aging-and-death	**jāti-paccayā jarāmaraṇaṃ … soka-parideva-dukkha-domanassa-upāyāsā sambhavanti … evam etassa kevalassa dukkhakkhandhassa samudayo hoti.**	SN 12.* (exact sutta/CS refs reserved)	Used to display the ④ Future-Effect culmination ("great mass of suffering") downstream of *jāti*.	Plate V3.5 (landing continuation) & V3.7 (master rim); Tables V3.4–V3.5, V3.6–V3.8.

Notes for proofing (editorial discipline)

- The forward chain used in teaching notes—*vedanā → taṇhā → upādāna → bhava → jāti → jarāmaraṇa*—is explicitly printed in the volume's back matter and chapter cues; align citations to those occurrences.

- Wheel band/time placements are classroom taxonomy per Mogok method; EBT anchors are quoted for the *paccayā* pairs only.

Citation fill rules (to complete during proofs)

- For each row, supply: (a) Collection + sutta (e.g., "SN 12.2"), (b) PTS/CS or segment reference, (c) Pāli line range used in captions.

- Keep *Pāli* italicized in captions; English gloss appears once per chapter section.

QA stamp (print/export)

[ ] English body with *Pāli* italics · [ ] Impersonal phrasing · [ ] Only forward (anuloma) usage referenced · [ ] Plate/table cross-refs correct · [ ] Citation fields left **blank** for proofing fill-in

Table V3.15 — Terminology Quick-Gloss (8–12) — concise glossary lines for *taṇhā, upādāna, bhava, jāti, jarā-maraṇa* for this volume's plates. — QR: IMR-V3-TB-0315

Term (*Pāli* → EN)	Wheel placement	Vaṭṭa (round)	Function (anuloma scope)	Phenomenology cue (one-liner)	Cross-refs
Taṇhā → craving	③ Present Cause	**Kilesa-vaṭṭa**	Receives from *vedanā* via **C2**; initiates urge toward grasping.	Tilt toward "more/again/relief/stimulation."	Plate V3.1; Tables V3.1, V3.6–V3.8
Upādāna → clinging	③ Present Cause	**Kilesa-vaṭṭa** (thickening)	Consolidates craving; narrows choice space; loads intention.	Tight hold; rule/view/pleasure fixation.	Plate V3.2; Tables V3.2,

					V3.6–V3.8
Bhava (kamma-*bhava*) → becoming/doing	③ Present Cause → **C3** to ④	**Kamma-vaṭṭa**	Commitment/doing phase that conditions *jāti* via **C3**.	Threshold acts: commit/submit/sign/send/plan.	Plate V3.3–V3.4; Table V3.3, V3.6–V3.8
Jāti → birth/landing	④ Future Effect	**Vipāka-vaṭṭa**	Manifested result after **C3**; state becomes active.	Status flips “live”; obligations begin.	Plate V3.5; Tables V3.4, V3.6–V3.8

Jarā-maraṇa aging-and-death	→ ④ Future Effect	**Vipāka-vaṭṭa**	Wear/decay/ending that display *dukkha-sacca* downstream of *jāti*.	Upkeep load lapse/ending.	→ drift/failure	→ Plate V3.5, V3.7; Table V3.5, V3.6–V3.8

Production notes

- Keep labels outside the rim; one overlay per plate; **C2/C3** lanes isolated.
- Use master palette chips for bands (③ cause, ④ effect) and vaṭṭa badges where helpful.

QA stamp (print/export)

[ ] *Pāli* italicized; gloss concise

[ ] Impersonal phrasing

[ ] Anuloma-only scope respected

[ ] Lane isolation (C2/C3) and quadrant mapping consistent.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

1. The 75 Sekhiyas 5th Part Kabaḷa · November 21, 2024 · B0DNRBBPB9
2. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNN314HB
3. **Custodians of the Buddha's Sacred Relics Vol-1** · January 16, 2025 · B0DT6C12R
4. **The Relic Wars: Faith, Deception, and the Fight for Truth** · February 17, 2025 · B0DDXYQ6Z6
5. The 2 Aniyata Rules of the Pātimokkha · November 25, 2024 · B0DNZKGPHZ
6. Teacher Manual Hand Book Introduction · November 5, 2024 · B0DM2Q1J65
7. The 92 Pācittiyas sahadhammika · November 20, 2024 · B0DNMVW6XS1
8. The 92 Pācittiyas 5th part Acelaka · November 20, 2024 · B0DNMVM1CZ
9. The 92 Pācittiyas Surāpāna: MONASTIKA · November 20, 2024 · B0DNMY7HWD

10. Other Faults (Out of Pātimokkha) Third Part · November 22, 2024 · B0DNTM2T96

11. The 7 Adhikaraṇasamatha Methods: Commentary · November 22, 2024 · B0DNTMYV6M

12. The 75 Sekhiyas 1st part, Parimaṇḍa · November 20, 2024 · B0DNMVRTLY

13. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNRBWM1N

14. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNDRD5KM6

15. The 4 Pārājikas the 227 Rules of Pātimokkha · November 20, 2024 · B0DNMVJSF4

16. Musāvāda the 1st part of The 92 Pācittiyas · November 20, 2024 · B0DNMWQCP3

17. The 92 Pācittiyas 3rd part Ovāda: MONASTIKA · November 20, 2024 · B0DNMVHWJ1

18. The 30 Nissaggiya Rules: MONASTIC DHAMMA · November 16, 2024 · B0DNBHLFGG

19. The 4 Pāṭidesanīyas: MONASTIC DHAMMA · November 20, 2024 · B0DNMXHQ7X

20. Bhūtāgāma 2nd part of the 92 Pācittiyas · November 20, 2024 · B0DNMVX8HN

21. Paṭiccasamuppāda (Law of Dependent Origination) · August 22, 2024 · B0DDXYTFD7

22. The 2 Aniyata Rules of the Pātimokkha · November 20, 2024 · B0DNNMXBLSS

23. The 92 Pācittiyas 9th part Ratana: MONASTIKA · November 20, 2024 · B0DNMVY29B

24. The 13 Saṃghādisesas: Monastic Dhamma · November 20, 2024 · B0DNMXQPKG

25. The 92 Pācittiyas 4th part Āvasatha: MONASTIKA · November 20, 2024 · B0DNMTVGL3

26. The 92 Pācittiyas Sappāṇaka: MONASTIKA · November 20, 2024 · B0DNMW8DZ0

27. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV

28. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8

29. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ

30. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN

31. The 92 Pācittiyas (8th Part - Sahad) · November 28, 2024 · B0DP78HQT7

32. The 92 Pācittiyas (9th Part, Ratana) · November 28, 2024 · B0DP78PWPV

33. The 92 Pācittiyas (5th Part, Ac) · November 26, 2024 · B0DP3GNH5R

34. The 92 Pācittiyas (6th Part, Su) · November 27, 2024 · B0DP5SRSM9

35. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNMX5BK2

36. The 75 Sekhiyas 2nd Part Ujuggāhika · November 20, 2024 · B0DJCSSCJ

37. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV

38. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8

39. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ

40. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN

41. The 92 Pācittiyas (8th Part - Sahad) · November 28, 2024 · B0DP78HQT7

42. The 92 Pācittiyas (9th Part, Ratana) · November 28, 2024 · B0DP78PWPV

43. The 92 Pācittiyas (5th Part, Ac) · November 26, 2024 · B0DP3GNH5R

44. The 92 Pācittiyas (6th Part, Su) · November 27, 2024 · B0DP5SRSM9

45. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNMX5BK2

46. The 75 Sekhiyas 2nd Part Ujuggāhika · November 20, 2024 · B0DJCSSCJ

47. Assessment Book for the 227 Rules of the Pātimokkha · November 30, 2024 · B0DPCVX2QB

48. The 75 Sekhiyas 1st Part, Parimaṇḍa · November 29, 2024 · B0DPB6PK22

49. The 75 Sekhiyas 3rd Part, Khambhaka · November 29, 2024 · B0DPB8T8YS

50. The 30 Nissaggiya Rules (Assessment) · November 25, 2024 · B0DNYHPJ66

51. The 92 Pācittiyas (2nd Part - Bhūta) · November 25, 2024 · B0DNYX6SDT

52. The 75 Sekhiyas 2nd Part, Ujuggāhika · November 29, 2024 · B0DPBCT4HT

53. The 92 Pācittiyas (1st Part - Musās) · November 25, 2024 · B0DNZ69PT

54. The 4 Pārājikas and the 227 Rules of the Pātimokkha · November 24, 2024 · B0DNY2DPHL

55. The 92 Pācittiyas (8th Part, Sa) · November 27, 2024 · B0DP5325HQ

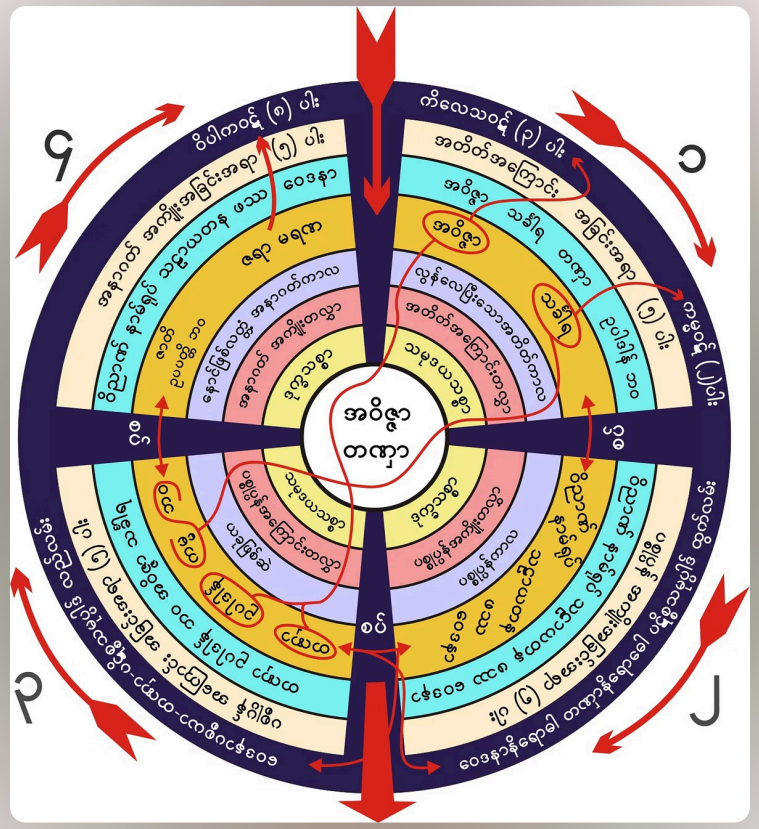
56. ***Breaking the Wheel: A Practical Handbook on Dependent Origination***. August 25, 2025. B0FNRNQKYB

57. **Breaking Samudaya Ñāṇa: Cutting Craving's Root,Sep 03,2025 . B0FPRKNM4Y**

58. **SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering,Sep.04, 2025. B0FPQGC93L**

59. **Realizing Nirodha Ñāṇa: The Cessation of Suffering,Sep.04,2025. B0FPVV8N49**

60. **Walking Magga Ñāṇa: The Path to Liberation .Sep 05,2025 . B0FPWZRL6G**



Understanding Dependent Origination (Paṭiccasamuppāda)

Dependent Origination (Paṭiccasamuppāda) is the Buddha's profound teaching on how suffering arises and ceases. This presentation explores the intricate system of causal relationships that keep beings bound in the cycle of rebirth (saṁsāra) and the path to liberation.

The Two Roots (Mūla)

Avijjā (Ignorance)

The first root cause that drives the cycle of existence. It refers to not understanding the Four Noble Truths and the true nature of reality.

Taṇhā (Craving)

The second root cause that perpetuates suffering. It manifests as craving for sensual pleasures, existence, and non-existence.

These two roots are the fundamental causes that keep beings trapped in the cycle of rebirth. Understanding and uprooting them is essential for liberation.

The Two Truths

Sammuti-sacca

Conventional truth that deals with concepts, names, and everyday reality as we perceive it through our senses.

Paramattha-sacca

Ultimate truth that concerns the true nature of reality - impermanence, suffering, and non-self - beyond conventional designations.

Understanding both levels of truth is crucial for comprehending Dependent Origination. The teaching operates on both conventional and ultimate levels of reality.

Four Groups of Layers

Kilesa-vaṭṭa

The cycle of defilements: ignorance, craving, and clinging that drive rebirth.

Kamma-vaṭṭa

The cycle of actions: volitional formations and becoming that create karma.

Āhāra-vaṭṭa

The cycle of nutriments that sustain existence through material food, contact, mental volition, and consciousness.

Vipāka-vaṭṭa

The cycle of results: consciousness, mind-body, sense bases, contact, feeling that arise as results of past actions.

These four groups represent different aspects of the causal process that perpetuates the cycle of rebirth.

The Twelve Factors of Dependent Origination

1

1. Avijjā (Ignorance)

Not understanding the Four Noble Truths

2

2. Saṅkhāra (Volitional Formations)

Karma-producing activities

3

3. Viññāṇa (Consciousness)

Rebirth-linking consciousness

4

4. Nāma-rūpa (Mind-and-Matter)

Mental and physical phenomena

5

5. Saḷāyatana (Six Sense Bases)

The six internal sense bases

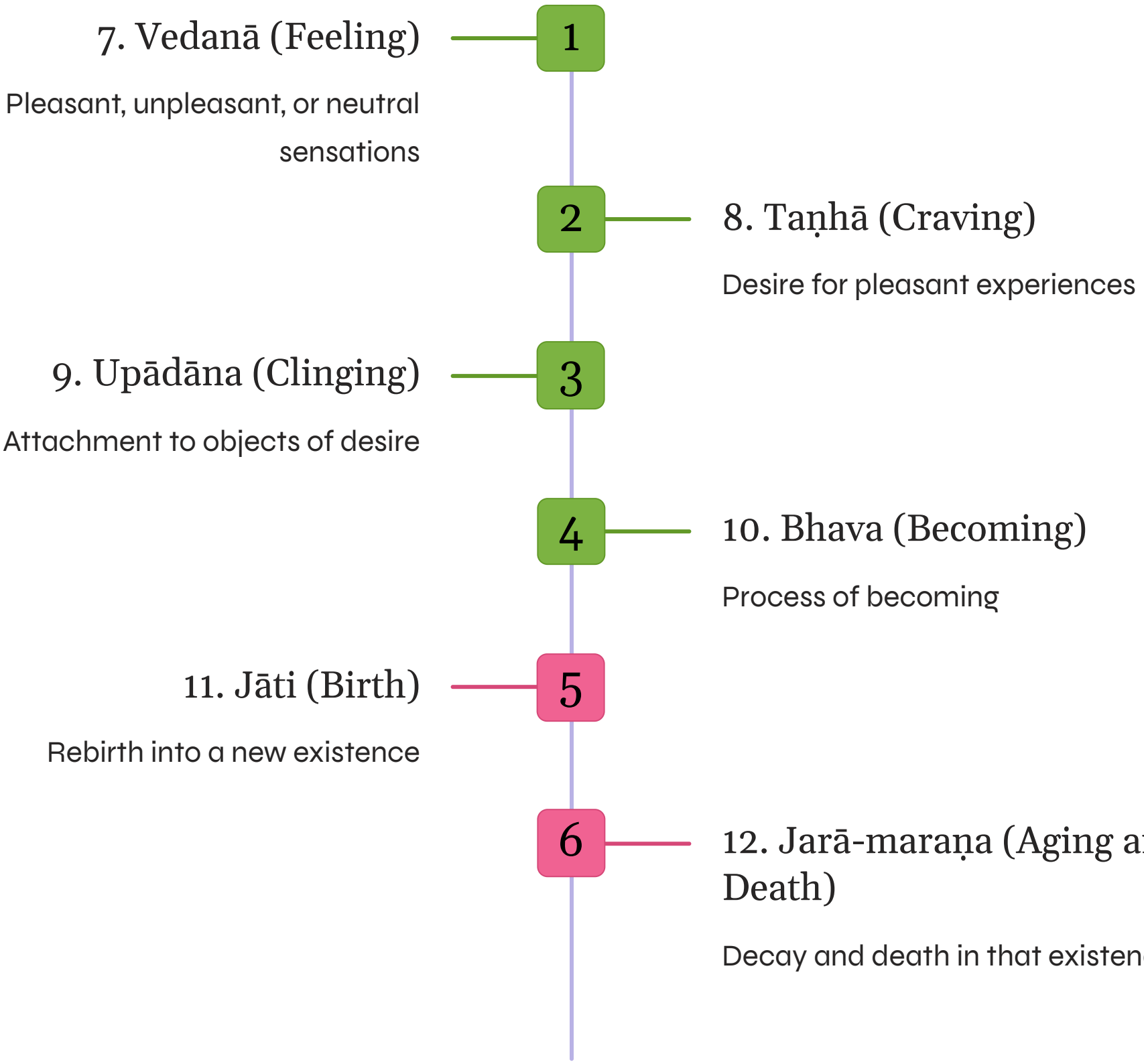
6

6. Phassa (Contact)

Meeting of sense organ, object, and consciousness

These are the first six of the twelve factors in the chain of Dependent Origination, showing how past causes lead to present effects.

The Twelve Factors (Continued)



These are the remaining six factors, showing how present causes lead to future results, perpetuating the cycle of suffering.

Three Connections and Two Roots

Past Causes

Avijjā (Ignorance) and Saṅkhāra (Volitional Formations)

Present Effects & Causes

Viññāṇa through Bhava (Consciousness through Becoming)

Future Effects

Jāti and Jarā-maraṇa (Birth and Aging-Death)

The three connections link past causes to present effects, present causes to future effects, and future causes to future effects. The two roots of Avijjā (Ignorance) and Taṇhā (Craving) drive this entire process.

Three Rounds of Existence (Vaṭṭas)

Kamma-vaṭṭa

The round of actions: Saṅkhāra (Volitional Formations) and Bhava (Becoming)

Kilesa-vaṭṭa

The round of defilements: Avijjā (Ignorance), Taṇhā (Craving), and Upādāna (Clinging)

Vipāka-vaṭṭa

The round of results: Viññāṇa (Consciousness), Nāma-rūpa (Mind-and-Matter), Saḷāyatana (Six Sense Bases), Phassa (Contact), Vedanā (Feeling), Jāti (Birth), and Jarā-maraṇa (Aging and Death)

These three rounds continuously propel beings through the cycle of rebirth. Defilements lead to actions, which produce results, which in turn condition more defilements.

Three Periods of Time and Twenty Factors

Past

- 5 past causes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava

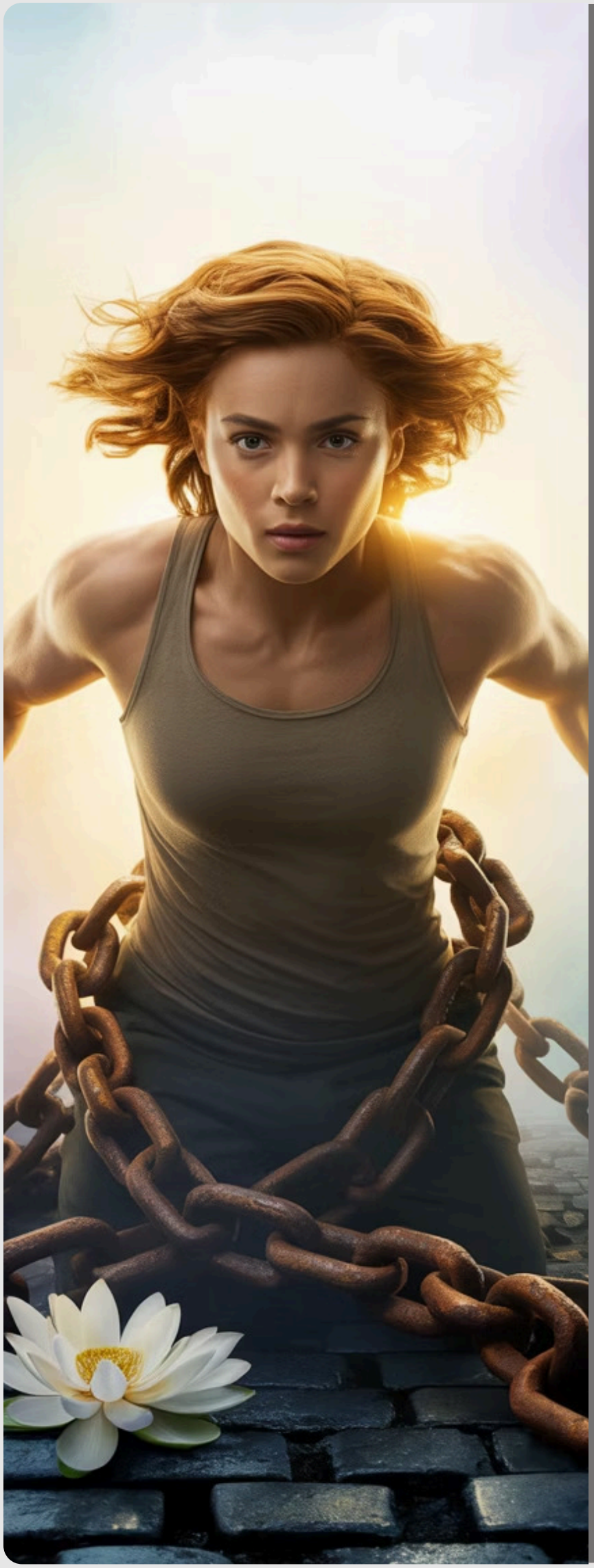
Present

- 5 present effects: Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā
- 5 present causes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava

Future

- 5 future effects: Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, Vedanā

The twenty factors span three time periods, showing how causes and effects operate across past, present, and future. This expanded view reveals the full scope of the causal process.



The Path to Liberation from Saṁsāra

Study

Memorize and understand the 8 points: 2 roots, 2 truths, 4 groups of layers, 12 factors, 3 connections, 2 roots again, 3 rounds, and 3 periods with 20 factors

Practice

Apply this understanding through meditation and mindfulness to directly perceive the causal relationships

Liberation

Realize the cessation of ignorance and craving, breaking the cycle of Dependent Origination and attaining freedom from saṁsāra

By thoroughly understanding and realizing through practice these eight points of Dependent Origination, one can break free from the cycle of rebirth and attain final liberation.

Dependent Origination: The Cycle of Existence

Base on ignorance (avijjā) and craving (taṇhā), clinging (upādāna), action (kamma) and mind-body arise. Like a tree from a seed, and a seed from a tree, which are connecting without break. With the cause of kamma and mind-body; and with mind-body and kamma arises. In this way these are arising again and again.

The Cycle of Dependent Origination

Contemplating with knowledge as many humans, gods and living beings appear are not by the Mahā Brahma's or God's Creation.

Ignorance (Avijjā) and Craving (Taṇhā)

The Root Causes

Ignorance (avijjā) and craving (taṇhā) form the foundation of the cycle of existence. These past causes drive our continued rebirth and suffering.

Without clear understanding of reality, we develop attachments that perpetuate the cycle.

Clinging (Upādāna)

1

Sensual Clinging

Attachment to pleasures of the five senses, leading to continued pursuit of temporary satisfaction.

2

View Clinging

Attachment to specific beliefs and perspectives about reality, often incorrect or incomplete.

3

Ritual Clinging

Attachment to specific practices or rituals believed to lead to liberation without proper understanding.

4

Self Clinging

Attachment to the concept of a permanent self or soul, contrary to the reality of impermanence.

Clinging (upādāna) arises from craving and leads to continued action (kamma).

Action (Kamma) and Mind-Body

Action (kamma) and mind-body arise from ignorance, craving, and clinging. These present effects manifest as our current existence and experiences.

Like a tree from a seed, and a seed from a tree, which are connecting without break. With the cause of kamma and mind-body; and with mind-body and kamma arises.

The Continuous Cycle

Ignorance (Avijjā)

Not understanding the Four Noble Truths

Mind-Body

Mental and physical phenomena constituting a being

Craving (Taṇhā)

Desire for sensual pleasures, existence, or non-existence

Clinging (Upādāna)

Attachment to objects of desire

Action (Kamma)

Volitional actions that create future results

In this way these are arising again and again, creating the continuous cycle of existence.

The Seed and Tree Analogy

> "Like a tree from a seed, and a seed from a tree, which are connecting without break."

This powerful analogy illustrates how kamma and mind-body are interconnected in a continuous cycle. Just as a tree produces seeds which grow into new trees, our actions create conditions for future existence.

This cycle continues without interruption until wisdom breaks the chain.

Not Divine Creation

Contemplating with Knowledge

Through direct insight and understanding of dependent origination, we see the true nature of existence.

Many Beings Appear

The diverse array of humans, gods, and all living beings arise through this natural process of cause and effect.

Not by Divine Creation

These beings are not created by Mahā Brahma or God, but through the natural unfolding of dependent origination.

Contemplating with knowledge as many humans, gods and living beings appear are not by the Mahā Brahma's or God's Creation.

Breaking the Cycle

Wisdom

Understanding the Four Noble Truths and seeing reality clearly

Mindfulness

Developing awareness of the present moment and the nature of phenomena

Liberation

Freedom from ignorance and craving, breaking the cycle of dependent origination

Through wisdom and practice, the cycle can be broken, leading to .

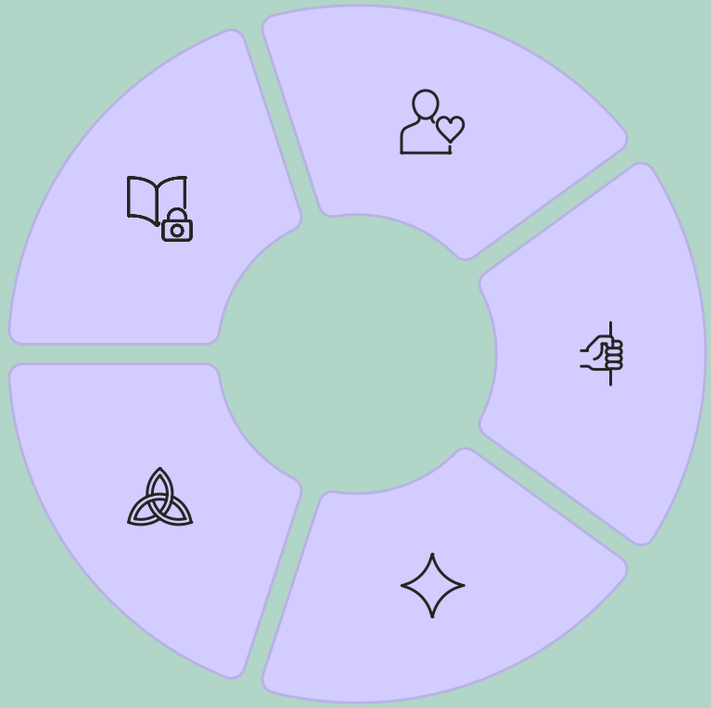
Summary: The Continuous Cycle of Existence

Ignorance (Avijjā)

The fundamental misunderstanding of reality

Craving (Taṇhā)

The thirst for sensual pleasures and continued existence



Clinging (Upādāna)

Attachment to objects of desire

Mind-Body

The psycho-physical complex that constitutes a being

Action (Kamma)

Volitional actions that create future results

Base on ignorance (avijjā) and craving (taṇhā), clinging (upādāna), action (kamma) and mind-body arise. Like a tree from a seed, and a seed from a tree, which are connecting without break. With the cause of kamma and mind-body; and with mind-body and kamma arises. In this way these are arising again and again. Contemplating with knowledge as many humans, gods and living beings appear are not by the Mahā Brahma's or God's Creation.

Cittanupassana: The Art of Mind Contemplation

Welcome to an exploration of Cittanupassana, the Buddhist practice of mind contemplation. This ancient technique from the Satipatthana Sutta offers profound insights into our mental states.

Join us as we journey through practical methods for observing the mind with clarity and compassion.

SA **by Siridantamahāpālaka Bhikkhu Indasoma Ashin**

Our Journey Today

Understanding Cittanupassana

Explore the scriptural foundations

Mind States Observation

Learn to identify various mind states

Practice Instructions

Develop practical meditation techniques

Benefits & Integration

Apply these practices in daily life

What is Cittanupassana?

Mind Contemplation

The practice of clearly observing mental states as they arise and pass away.

Second Foundation

One of the four foundations of mindfulness (satipatthana) taught by the Buddha.

Direct Experience

A methodology for directly knowing the nature of your own mind through present-moment awareness.

Origins in the Satipatthana Sutta

1

Buddha's Teaching

Originally taught by the Buddha 2,500 years ago as a direct path to realization.

2

Preservation

Preserved in the Majjhima Nikaya (MN 10), a collection of middle-length discourses.

3

Modern Practice

Now practiced worldwide in various meditation traditions.

The Four Foundations of Mindfulness

Kayanupassana

Contemplation of the body

Vedananupassana

Contemplation of feelings

Dhammanupassana

Contemplation of mind-objects

Cittanupassana

Contemplation of mind

Why Contemplate the Mind?

Self-Knowledge

Develop intimate familiarity with your own mental patterns.

Liberation

Break free from habitual reactions and unconscious patterns.

Peace

Cultivate tranquility by understanding mental turbulence.

Wisdom

Gain direct insight into the impermanent nature of mind.

The Basic Mind States - Overview

Unwholesome States

- Mind with lust
- Mind with hatred
- Mind with delusion

Wholesome States

- Mind without lust
- Mind without hatred
- Mind without delusion

Recognizing a Mind with Lust

Notice craving

Observe the pulling sensation toward pleasant objects

Feel bodily reactions

Warmth, excitement, or physical tension may arise

Label clearly

Simply note "mind with lust" without judgment

Recognizing a Mind without Lust

1

Contentment

Notice the quality of satisfaction with what is

2

Ease

Feel the absence of pulling or straining

3

Clarity

Experience clear seeing without distortion

Recognizing a Mind with Hatred

1. **Notice aversion**

   Observe the pushing away sensation from unpleasant experiences.

2. **Feel bodily reactions**

   Tension, heat, or constriction may arise in the body.

3. **Label clearly**

   Simply note "mind with hatred" without adding fuel.

4. **Watch with patience**

   Allow the state to reveal its impermanent nature.

Recognizing a Mind without Hatred

Peacefulness

A quality of non-agitation and calm acceptance

Goodwill

Natural friendliness toward all experiences

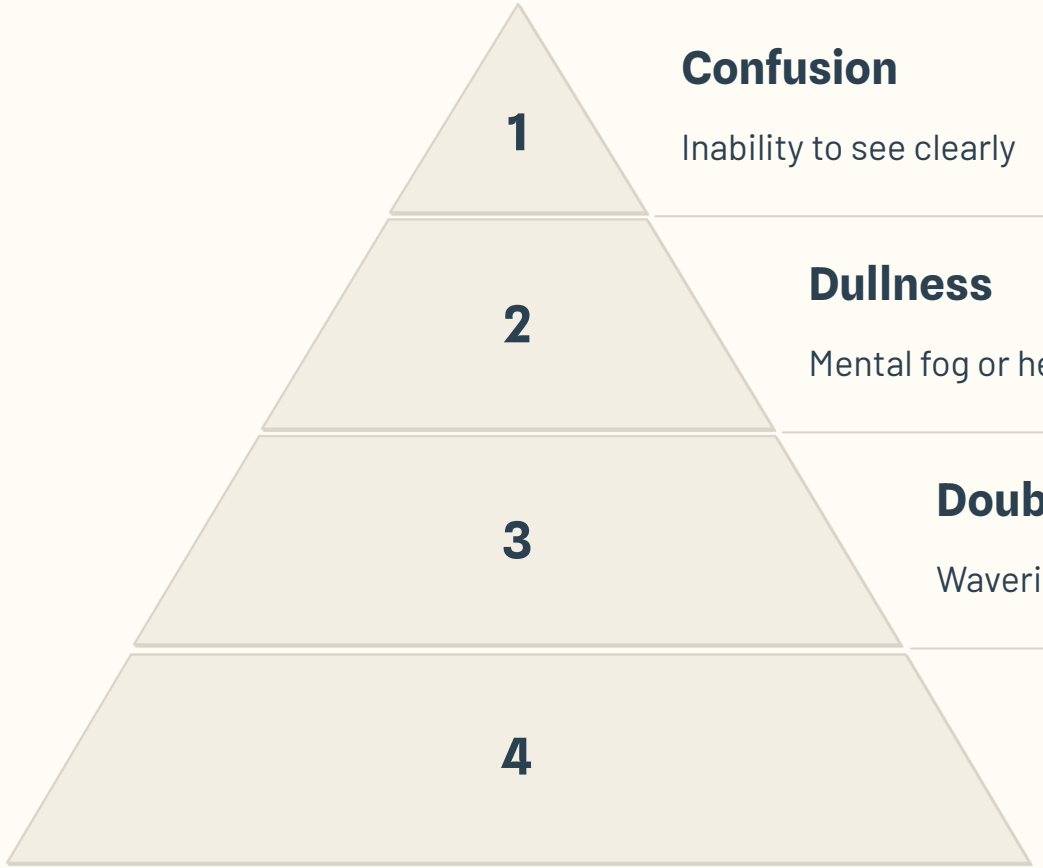
Receptivity

Willingness to receive whatever arises

Ease

Relaxation in body and mind

Recognizing a Mind with Delusion



Confusion

Inability to see clearly

Dullness

Mental fog or heaviness

Doubt

Wavering uncertainty

Projection

Seeing what isn't there

Recognizing a Mind without Delusion

A mind without delusion has sharp clarity. It sees things as they are. Truth becomes self-evident. Reality is perceived directly. Wisdom naturally arises.

Further Mind States - Overview

Contracted	Distracted	Exalted
Unexalted	Surpassable	Unsurpassable
Concentrated	Unconcentrated	Liberated
Unliberated		

Recognizing a Contracted Mind

Withdrawal

The mind pulls inward, becoming smaller and less responsive.

Constriction

Mental energy feels squeezed or compressed.

Limitation

Awareness becomes narrow with restricted perspectives.

Recognizing a Distracted Mind

Fragmentation

Thoughts feel disconnected and scattered

Restlessness

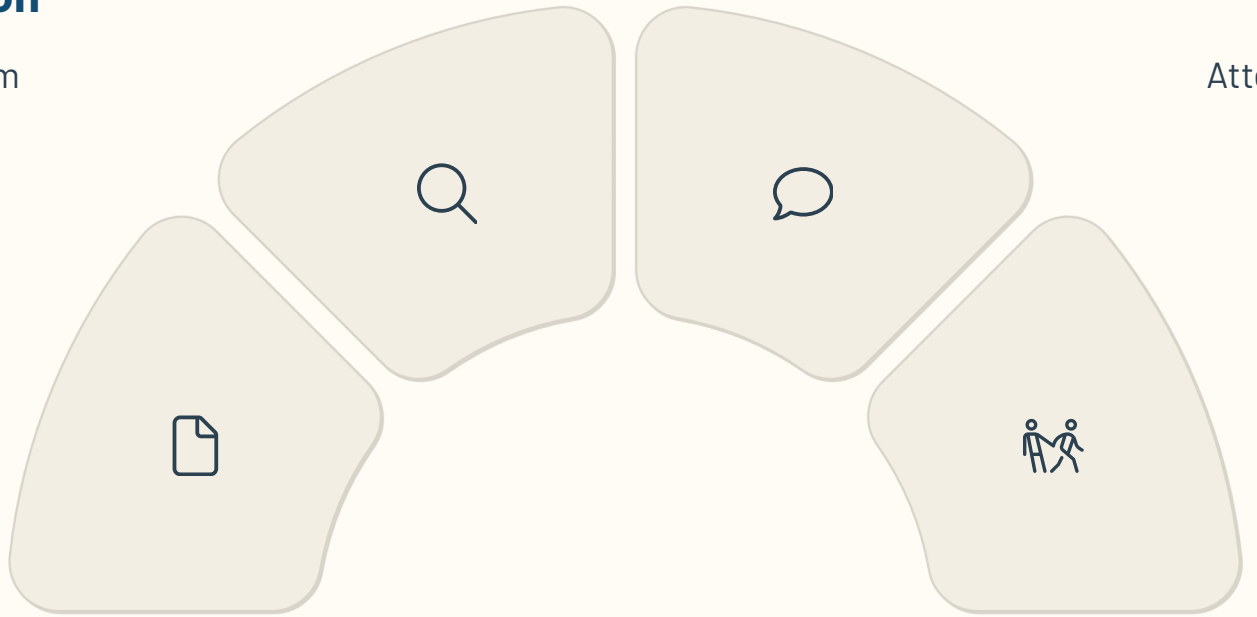
Inability to settle on one focus

Fluttering Attention

Mind moves rapidly from object to object

Outward Pull

Attention drawn to multiple external stimuli



Recognizing an Exalted Mind

1

Elevation

A sense of rising above ordinary consciousness

2

Refinement

Subtle, clear perception with heightened awareness

3

Expansion

Consciousness feels spacious and boundless

Recognizing an Unexalted Mind

Characteristics

- Ordinary awareness
- Conventional perception
- Mundane consciousness
- Standard clarity

Recognition

An unexalted mind isn't deficient. It's simply operating at its normal level. Recognize it without judgment as "unexalted mind."

Recognizing a Surpassable Mind

Current State

Mind with room for growth

Potential

Capacity for development

3

Higher States

Recognition of greater possibilities

Recognizing an Unsurpassable Mind

Peak Experience

Recognize moments of highest clarity and insight.

Complete Presence

Notice full embodiment in the present moment.

Perfect Balance

Observe equilibrium of all mental factors.

Recognizing a Concentrated Mind

One-pointedness

Mind remains steadily fixed on a single object without wavering.

Sustained Attention

Awareness holds its focus over extended periods without effort.

Absorption

Subject-object boundary begins to dissolve into unified experience.

Recognizing an Unconcentrated Mind

Dispersed Attention

Mind moves between multiple objects without settling.

Multiple Streams

Several thought processes occur simultaneously.

Lack of Definition

Objects of awareness lack clear boundaries or definition.

Recognizing a Liberated Mind

Freedom

Mind moves without hindrance or attachment.

Release

Absence of clinging to any mental state.

Natural Flow

Experiences arise and pass without resistance.

Recognizing an Unliberated Mind

Identify attachment

Notice clinging to certain states or experiences

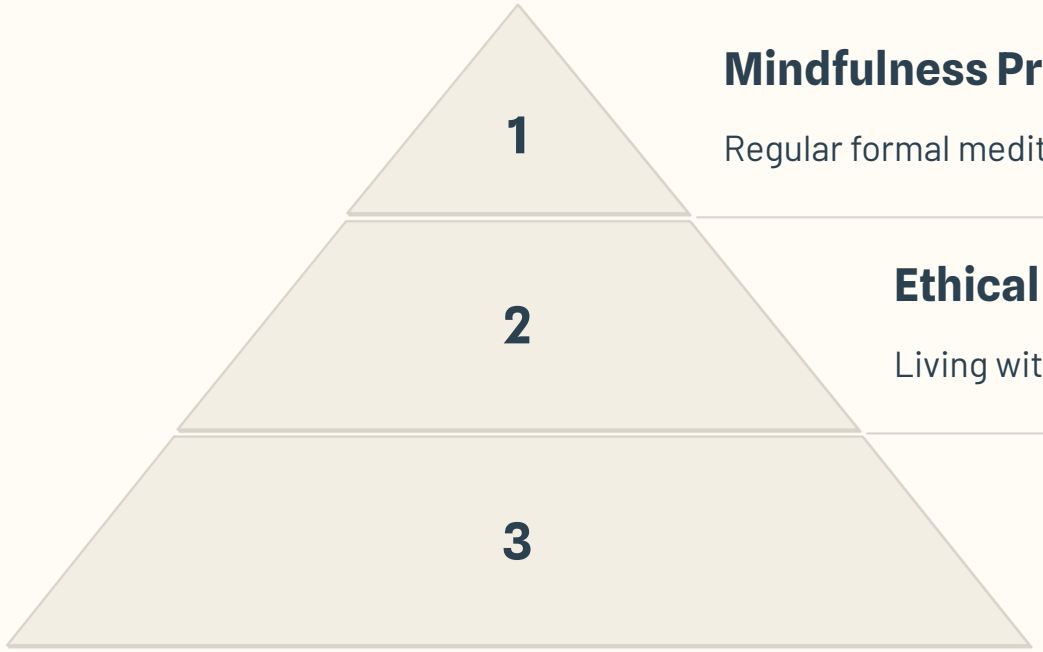
Observe resistance

See the mind pushing against unwanted experiences

Feel confinement

Sense the limitations created by habitual patterns

Practice Foundations



Mindfulness Practice

Regular formal meditation

Ethical Conduct

Living with moral integrity

Conceptual Understanding

Study of Buddhist psychology

Establishing Internal Mindfulness

Find a quiet place

Establish yourself in a comfortable meditation posture

Establish awareness

Begin with a few minutes of breath meditation

Turn attention inward

Direct awareness toward your current mind state

Recognize and note

Clearly identify the present quality of mind

The Art of Mental Noting

Simple Recognition

Clearly identify the present mind state.

Mental Labeling

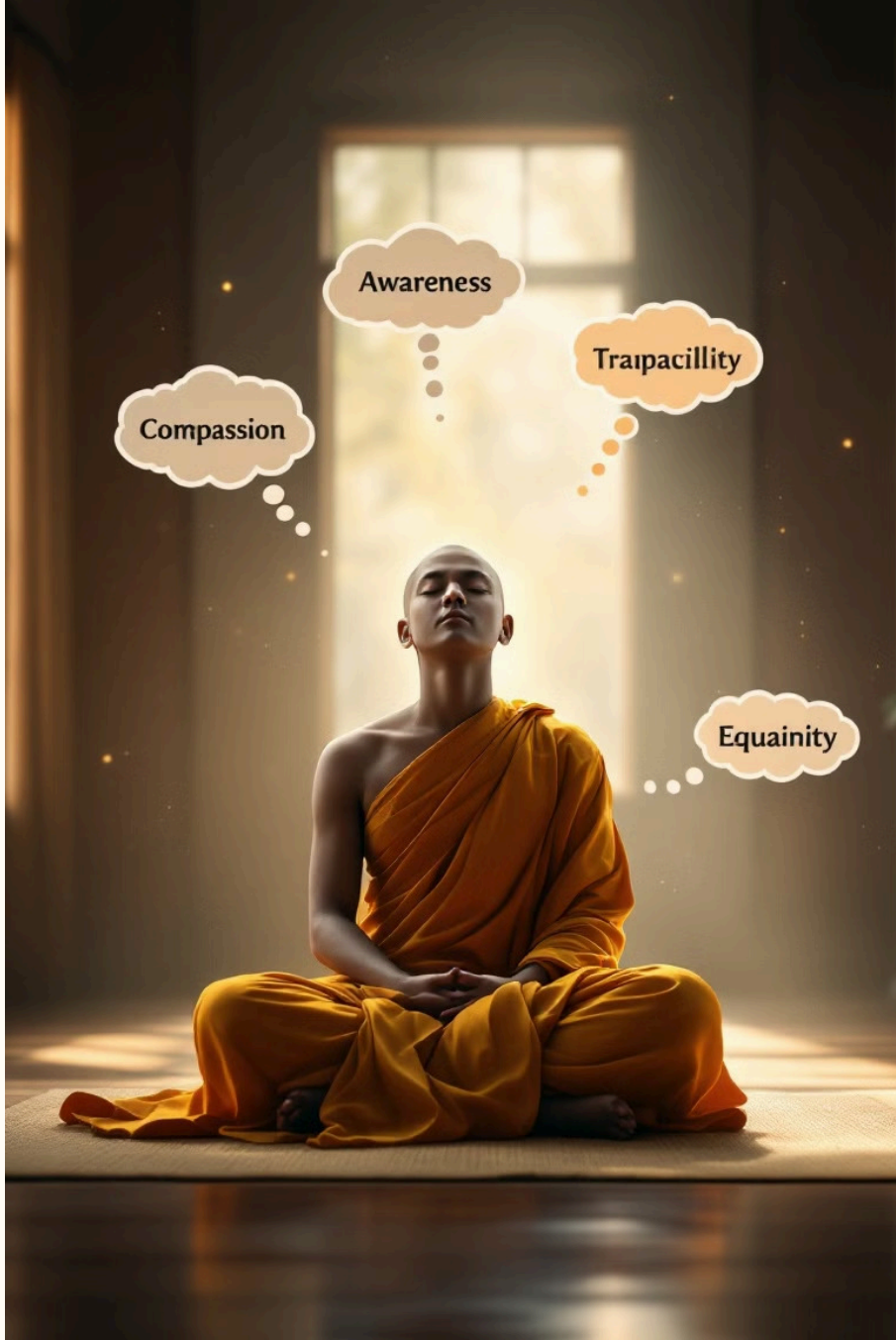
Gently name what you observe.

Light Touch

Keep noting gentle and matter-of-fact.

Return to Observing

Let go of the label and continue watching.



Non-Judgment in Practice

Observe

Notice the mind state

Recognize

Identify it clearly

Release

Let go of any reaction

Allow

Let it be without interference

Common Obstacles in Mind Contemplation

Over-identification

Getting lost in the mind state instead of observing it.

Analysis Paralysis

Thinking about mind states rather than directly knowing them.

Preference

Wanting certain states and rejecting others.

Dullness

Losing clarity and precision in observation.

Establishing External Mindfulness

Understanding Others

- Recognize that all beings experience these mind states
- Observe others with compassionate awareness
- Notice how mind states affect behavior

Practice Methods

- Notice others' expressions and body language
- Infer internal states with humility
- Develop empathetic understanding
- Avoid judgment or projection

Internal and External Practice

Cittanupassana extends beyond personal experience. We observe our own mind. We recognize these patterns in others. We see the universal nature of mental phenomena. This develops wisdom and compassion simultaneously.

Contemplating Arising of Mind States

Conditions

Notice what triggers specific states

Emergence

Observe the initial appearance

Development

Watch how the state evolves

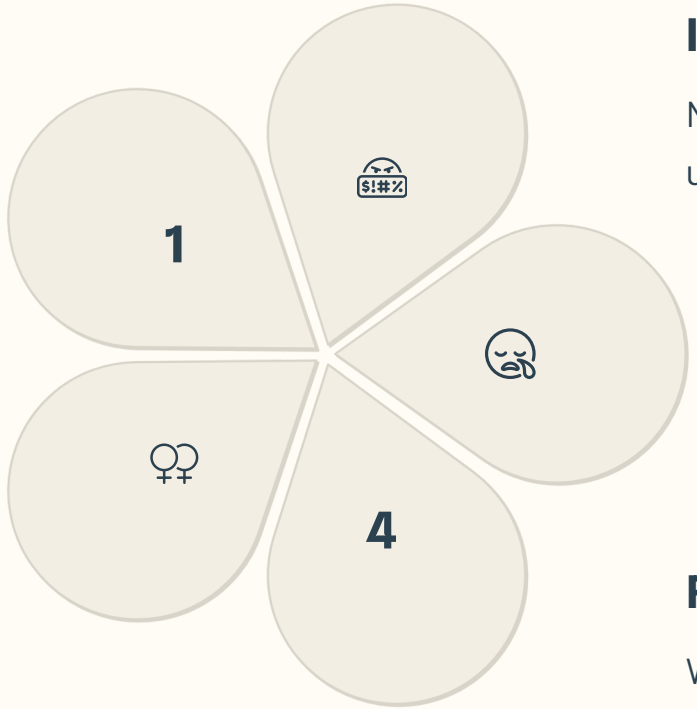
The Five Hindrances as Case Study

Sense Desire

Observe how wanting arises from pleasant contact

Doubt

Witness uncertainty emerge from conflicting information



Ill Will

Notice how aversion emerges from unpleasant experiences

Sloth & Torpor

See how dullness manifests from disinterest or fatigue

Restlessness

Watch anxiety arise from future concerns

Causality of Lust

Sensory Contact

Eye meets pleasant visual form

2

Pleasant Feeling

Agreeable sensation arises

Craving Develops

Desire to possess or experience more

Lust Established

Mind state fully formed

Causality of Hatred

1

Unpleasant Contact

Encounter with disagreeable person or situation

2

Painful Feeling

Discomfort or distress arises

3

Aversion Reaction

Mental pushing away begins

4

Hatred Established

Full aversive mind state forms

Causality of Delusion

Unclear Perception

Encounter with complex or ambiguous situation.

Conceptual Proliferation

Mind attempts to categorize using past references.

Misinterpretation

Wrong conclusions based on limited information.

Delusion Established

Confused understanding becomes the lens of perception.

Contemplating Passing Away of Mind States

Natural Dissolution

All mind states naturally fade when their energy is spent.

Removal of Conditions

States cease when supporting conditions end.

Application of Antidote

Specific contemplations can counteract unwholesome states.

Cessation of Lust

1

Clear Recognition

Clearly know "This is lust arising"

Body Awareness

Notice physical sensations objectively

3

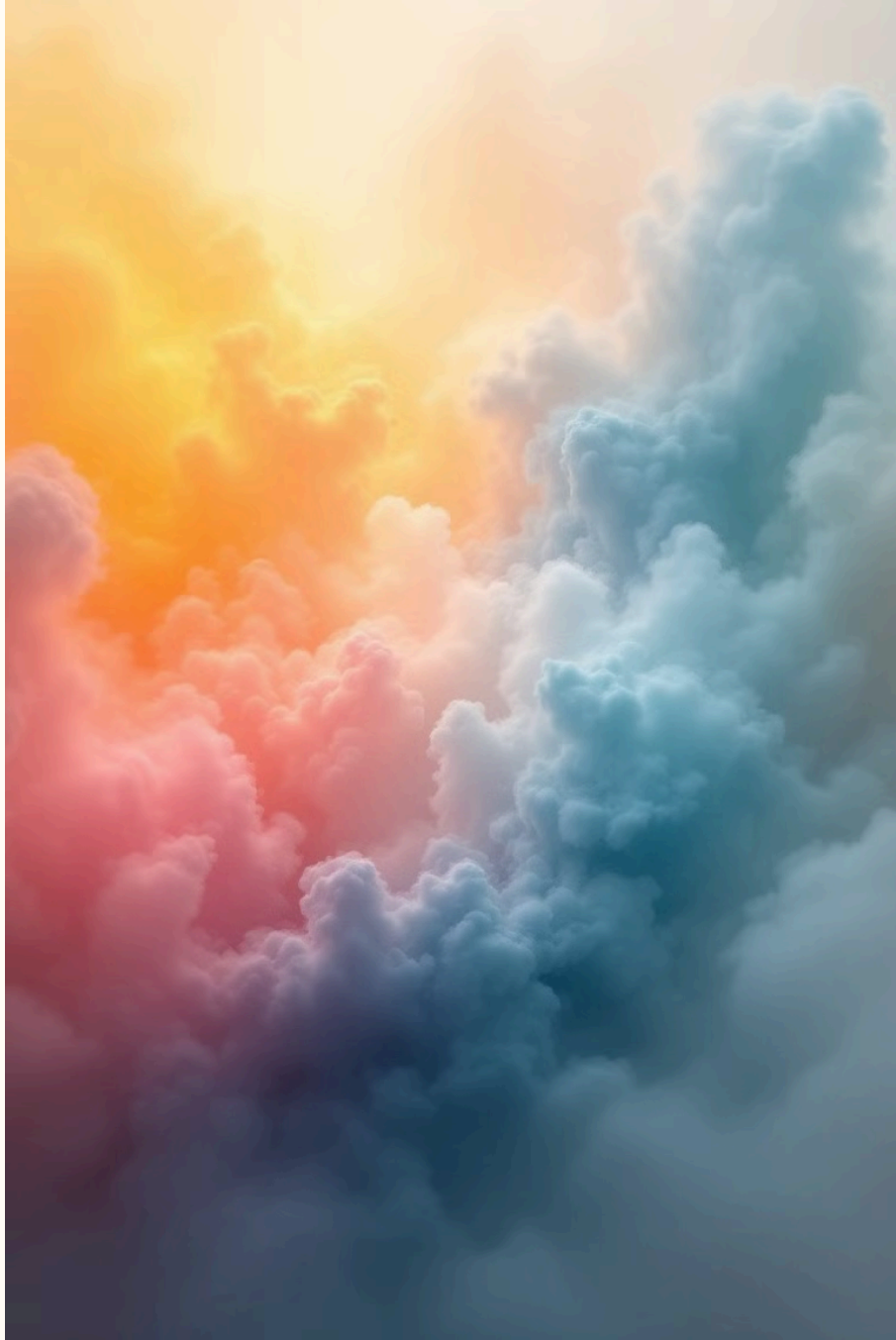
See Impermanence

Observe how desire fluctuates

4

Natural Fading

Allow desire to dissolve without suppression



Cessation of Hatred

Recognition

Clearly know "This is hatred"

Release

Let go of the aversive energy

Loving-kindness

Generate goodwill toward the trigger

Wise Reflection

Consider broader context

Cessation of Delusion

Wise Attention

Direct focus to relevant aspects of experience.

Investigating Reality

Examine experience with curiosity rather than assumptions.

Seeking Clarity

Ask precise questions that reveal rather than obscure truth.

Learning from Wisdom

Apply the Buddha's teachings to illuminate understanding.

Contemplating Both Arising and Passing

Continuous Observation

Sustain attention through complete cycles of mind states.

Watch the full arc of emergence, presence, and dissolution.

Notice how no state is permanent or solid.

This comprehensive observation reveals the impermanent nature of all mental phenomena. Nothing in the mind remains fixed or unchanging. Every state is a process rather than a thing.

Developing Bare Awareness

Simplicity

Maintain just enough attention to know what's present.

Reflection

Let mind mirror experience without distortion.

Spaciousness

Create room for experience without crowding it.

Witnessing

Observe without becoming entangled.

"There is Mind"

1

Simple knowing

Maintain basic recognition that mind is present

2

Sufficient awareness

Just enough mindfulness for clear observation

3

Continuous presence

Sustained recognition without elaboration

The Three Characteristics in Mind

Impermanence

All mind states are continuously changing

Unsatisfactoriness

No state can provide lasting satisfaction

Non-self

Mind states arise from conditions, not self

The Characteristic of Impermanence

Constant Flux

Observe how mind states never remain static.

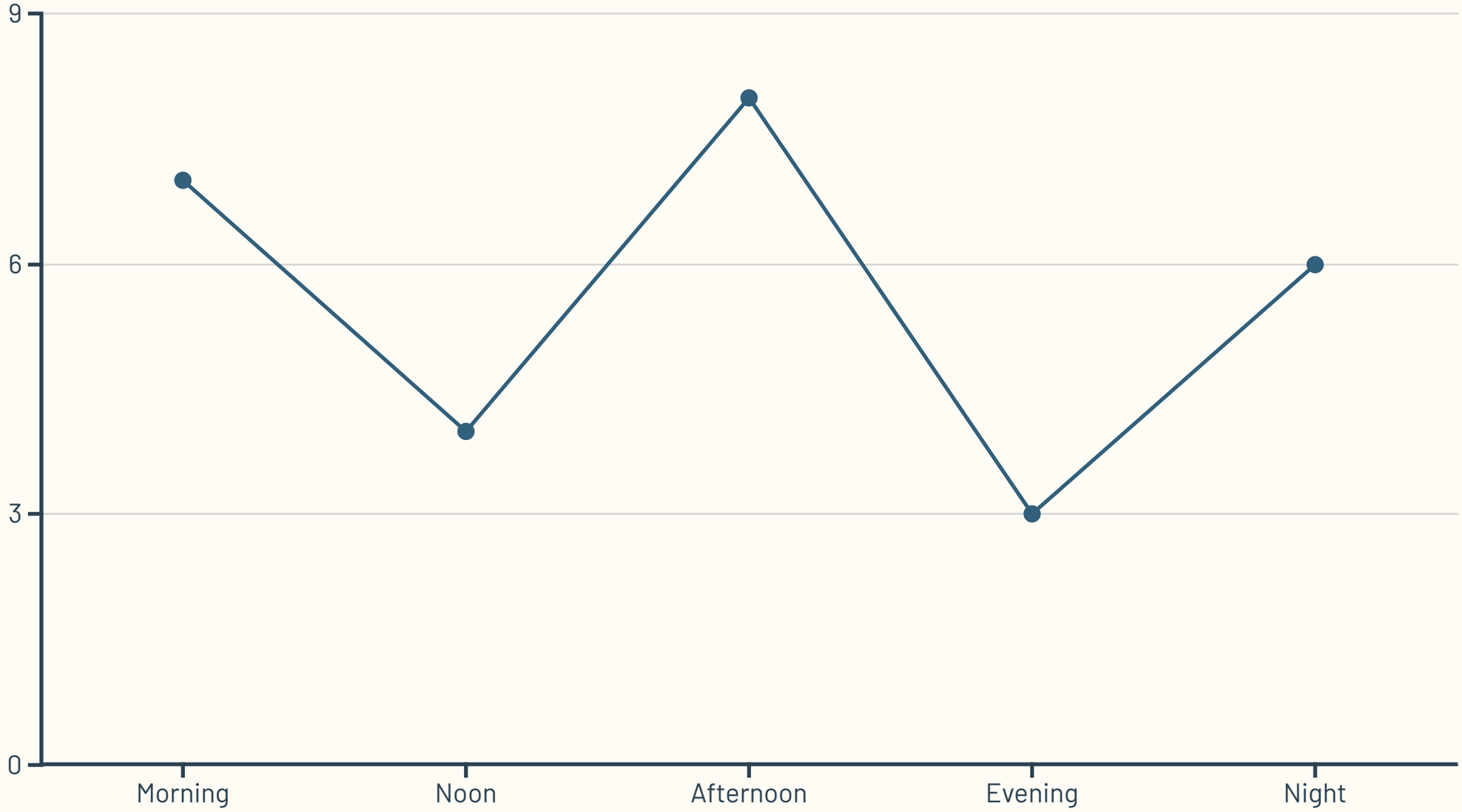
Arising and Passing

Notice the continuous birth and death of thoughts.

Transformation

See how one state morphs into another.

The Characteristic of Unsatisfactoriness



Even pleasant mind states eventually change or become unsatisfying. Craving more pleasure brings suffering. Resisting unpleasant states creates additional distress. No mental state provides lasting satisfaction.

The Characteristic of Non-self

Conditioned Arising

Mind states emerge from specific causes and conditions.

Automatic Process

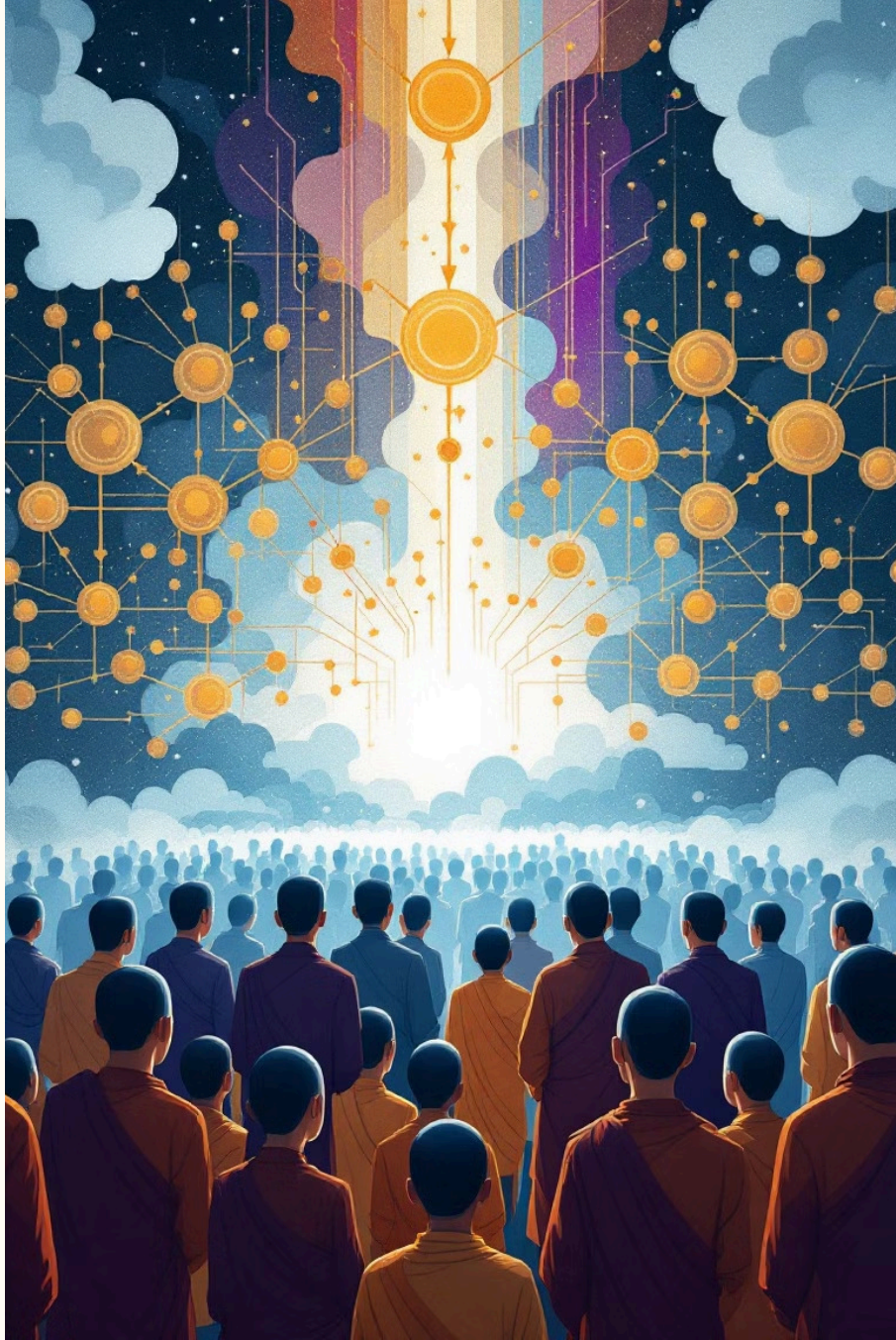
Thoughts appear without being deliberately created.

3 Limited Control

We cannot simply command states to appear or disappear.

Empty of Self

No permanent entity exists behind changing mental phenomena.



Developing Clear Comprehension

Wisdom

Understanding the true nature of mind

Investigation

Examining experiences with precision

Recognition

Clearly identifying states as they arise

Attentiveness

Basic mindful presence with phenomena

Developing Non-Attachment

Recognize Identification

Notice how we claim mind states as "me" or "mine."

Create Space

Develop distance between awareness and what is observed.

Let Go

Release the grip of ownership on experiences.

Rest in Awareness

Abide as the knowing rather than the known.

Daily Life Practice

Formal Practice

- 10-20 minutes of seated cittanupassana daily
- Label mind states as they arise
- Observe without interference
- Note patterns and tendencies

Informal Practice

- Pause throughout the day
- Check in with current mind state
- Note transitions between states
- Apply during emotional challenges

Challenging Emotions as Practice Opportunities

Anger

Perfect for observing aversion and its physical manifestations

Anxiety

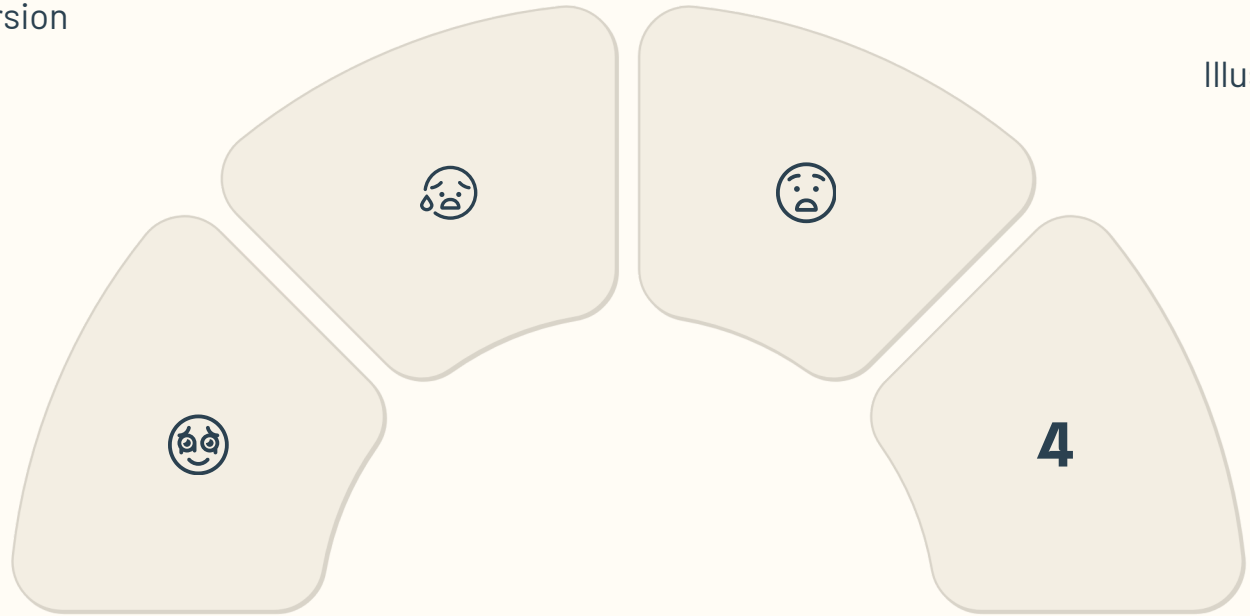
Reveals patterns of future-oriented worry and restlessness

Sadness

Shows the nature of contraction and heaviness in mind

Craving

Illustrates the pulling quality of desire



Working with Difficult States

Acknowledge

Recognize the difficult state

Allow

Permit the experience to be present

3

Investigate

Explore with kind curiosity

4

Non-identify

See it as process, not self

Progressive Development

Beginner

Basic recognition of obvious mind states

2

Intermediate

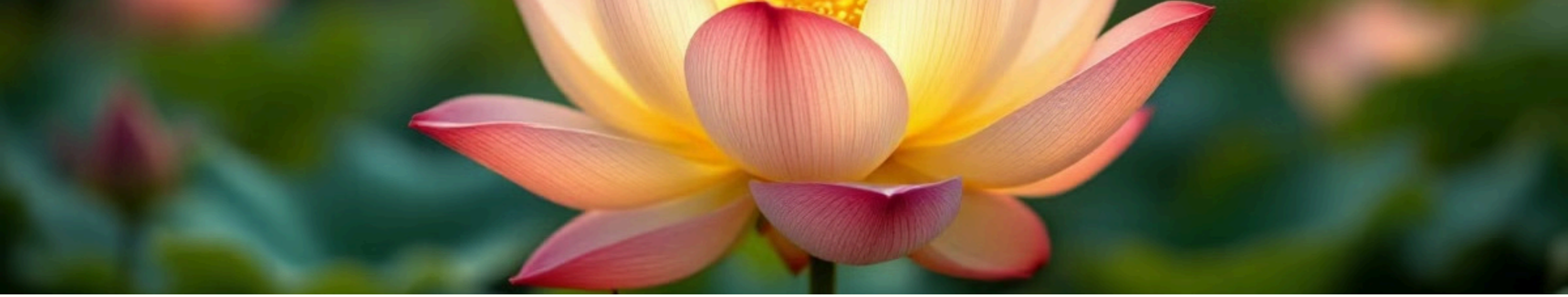
Sustained observation of subtle shifts

Advanced

Insight into causal patterns and three characteristics

Mastery

Equanimous presence with all phenomena



Signs of Progress

Increased Awareness

Recognizing mind states more quickly and clearly.

Growing Equanimity

Less reactivity to pleasant and unpleasant states.

Decreased Identification

Experiencing states as processes rather than personal identity.

Natural Mindfulness

Awareness arising effortlessly throughout daily activities.

Benefits of Cittanupassana

1

Emotional Intelligence

Enhanced ability to recognize and work with emotions

2

Reduced Reactivity

Less automatic responses to triggering situations

3

Mental Clarity

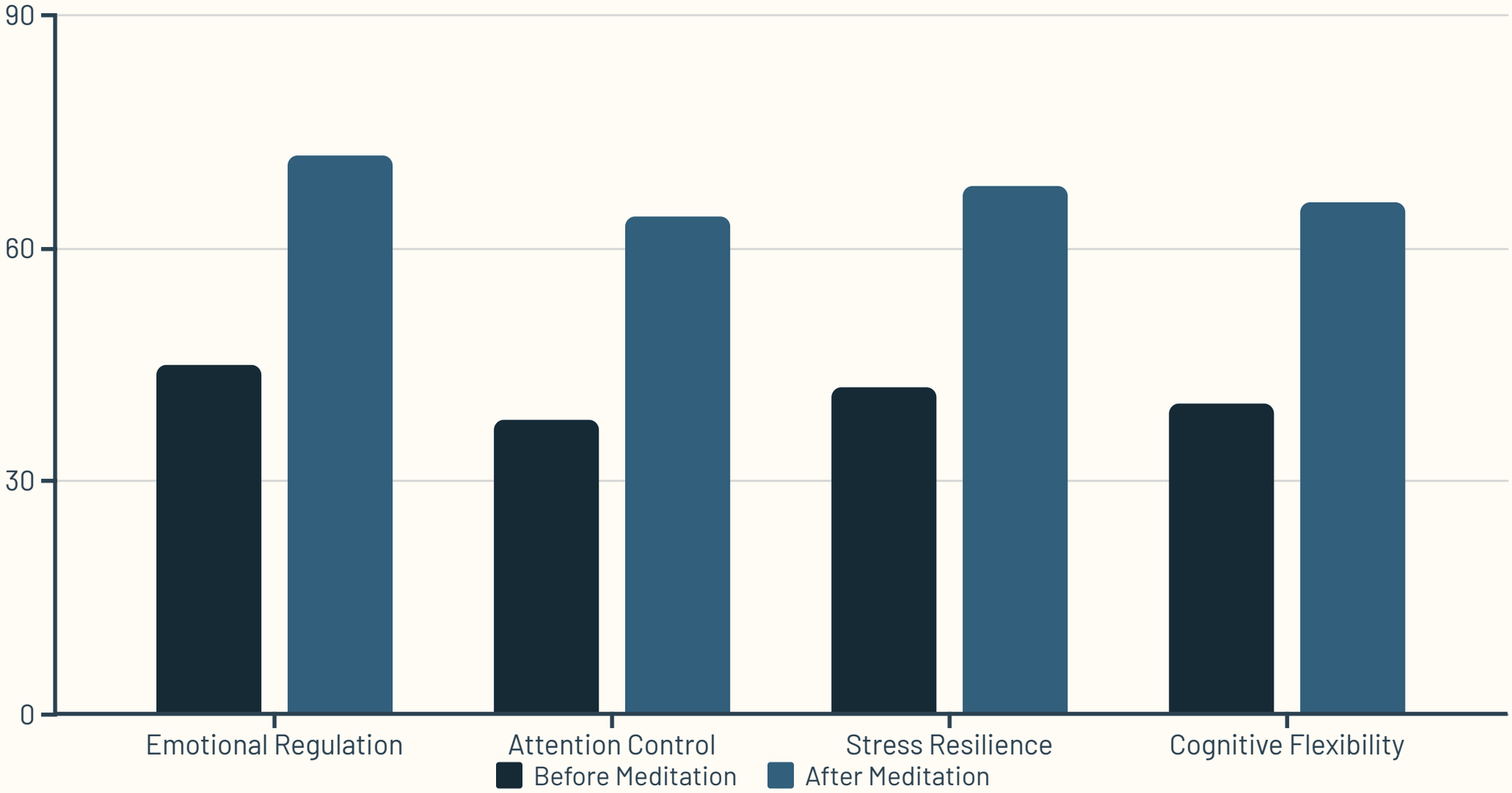
Clearer thinking and decision-making

4

Wisdom

Direct insight into the nature of mind

Scientific Validation



Recent neuroscience research confirms the benefits of mindfulness practices. Regular meditation enhances prefrontal cortex functioning. It also reduces amygdala reactivity. These changes support improved emotional regulation and mental clarity.

Integration with Other Practices

Body Contemplation

Notice how physical sensations influence mind states.

Feeling Contemplation

Observe how pleasant and unpleasant feelings condition the mind.

Phenomena Contemplation

Investigate how mind relates to mental contents.

Loving-kindness

Cultivate kind awareness toward all mind states.

Common Questions

What if I can't identify my mind state?

Start with basic categories: pleasant/unpleasant or calm/agitated.

Should I try to change negative states?

First observe without interference. Understanding precedes wise change.

How long should I observe each state?

Stay as long as it's present. Don't cling when it changes.

What if I get lost in thought?

Simply note "distracted mind" and return to observing.

Further Resources

Reading

"Mindfulness: A Practical Guide to Awakening" by Joseph Goldstein and "The Experience of Insight" by Joseph Goldstein.

Retreats

Intensive practice opportunities at centers like IMS, Spirit Rock, or Gaia House.

Groups

Local sitting groups or online communities for regular practice and discussion.

Final Reflections

Begin Simply

Start with short regular practice periods.

Be Patient

Allow understanding to develop naturally over time.

Apply Wisdom

Let insights transform your relationship with mind.

Continue the Journey

The path of awareness unfolds endlessly.

Questions and Answers on Buddhist Concepts

A comprehensive exploration of Buddhist concepts through questions and answers, focusing on the cycles of existence, causal modes, and the path to liberation from Saṃsāra.

SA **by Siridantamahāpālaka Bhikkhu Indasoma Ashin**

The Five Past Causal Modes

1 **Avijjā (ignorance)**

The first of the five past causal modes, representing fundamental ignorance.

2 **Saṅkhāra (kammic formation)**

The second past causal mode, representing volitional formations.

3 **Taṇhā (craving)**

The third past causal mode, representing desire and attachment.

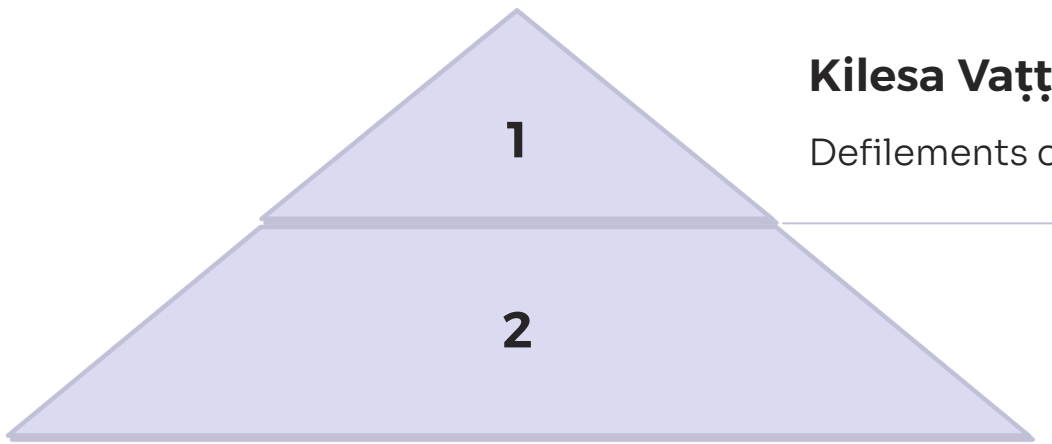
4 **Upādāna (clinging)**

The fourth past causal mode, representing grasping and clinging.

5 **Bhava (becoming)**

The fifth past causal mode, representing the process of becoming.

Vaṭṭa Classification of Past Causal Modes



Kilesa Vaṭṭa

Defilements cycle

Kamma Vaṭṭa

Action cycle

In terms of Vaṭṭa (cycle), Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava belong to Kilesa Vaṭṭa and Kamma Vaṭṭa.

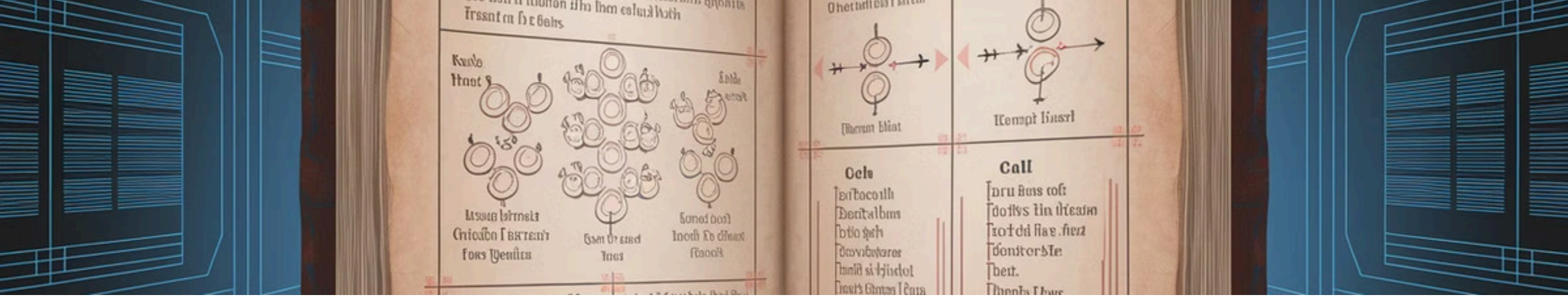
Differentiating Kilesa Vaṭṭa and Kamma Vaṭṭa

Kilesa Vaṭṭa

Avijjā, Taṇhā, and Upādāna belong to Kilesa Vaṭṭa, which represents the cycle of defilements.

Kamma Vaṭṭa

Saṅkhāra and Kamma-Bhava belong to Kamma Vaṭṭa, which represents the cycle of actions.



Categorization of Kilesa Vaṭṭa and Kamma Vaṭṭa

Category

In terms of modes, Kilesa Vaṭṭa and Kamma Vaṭṭa belong to the five past causal modes.

Reference

The 'five past causal modes' refer to Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava.

Sacca Classification of Past Causal Modes

Samudaya Sacca

In terms of Sacca, Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava belong to Samudaya Sacca.

First Segment

These elements belong to the first segment of the four noble truths.

The Five Present Causal Factors

1

Taṇhā

Craving, the first of the five present causal factors.

2

Upādāna

Clinging, the second of the five present causal factors.

3

Bhava

Becoming, the third of the five present causal factors.

4

Avijjā

Ignorance, the fourth of the five present causal factors.

5

Saṅkhāra

Kammic formation, the fifth of the five present causal factors.

Vaṭṭa Classification of Present Causal Factors

1

Kilesa Vaṭṭa

The cycle of defilements in the present.

2

Kamma Vaṭṭa

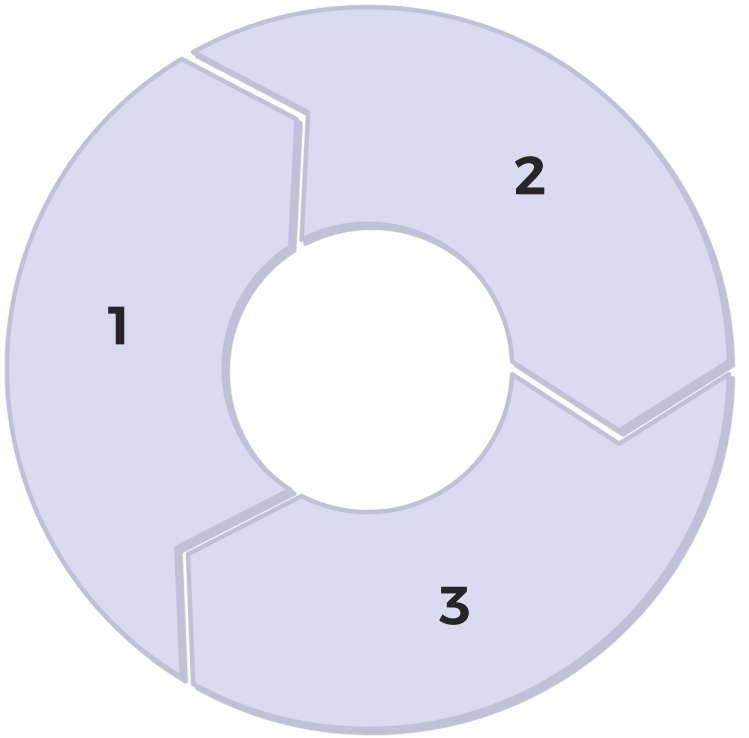
The cycle of actions in the present.

In terms of Vaṭṭa, Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra belong to Kilesa Vaṭṭa and Kamma Vaṭṭa.

Differentiating Present Kilesa Vaṭṭa and Kamma Vaṭṭa

Kilesa Vaṭṭa

Taṇhā, Upādāna, and Avijjā



Kamma Vaṭṭa

Bhava and Saṅkhāra

Present Causal Modes

Together form the five present causal modes

Taṇhā, Upādāna, and Avijjā belong to Kilesa Vaṭṭa, while Bhava and Saṅkhāra belong to Kamma Vaṭṭa.

Categorization of Present Kilesa Vaṭṭa and Kamma Vaṭṭa

Category

In terms of modes, Kilesa Vaṭṭa and Kamma Vaṭṭa belong to the five present causal modes.

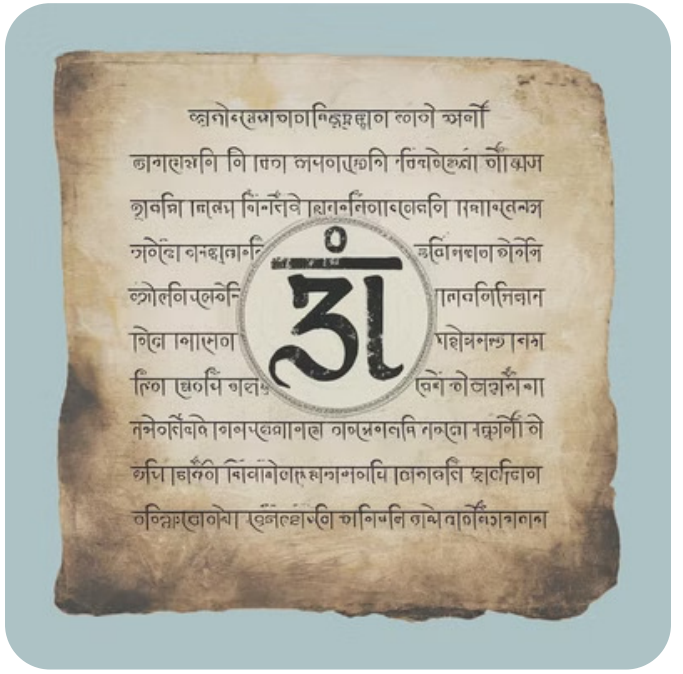
Reference

The 'five present causal modes' refer to Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra.

Significance

Understanding these modes is essential for comprehending the cycle of existence.

Sacca Classification of Present Causal Modes



In terms of Sacca, Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra belong to Samudaya Sacca in the third segment.

Comparing Past and Present Samudaya Sacca

Shared Name

The Samudaya Sacca in the third segment and the Samudaya Sacca in the first segment share the same name.

Different Periods

Despite sharing the same name, the past and present are different in terms of period.

Utilization

Since the past has gone, it cannot be utilized.

Origins of Samudaya Sacca

Past Samudaya Sacca

What led to Samudaya Sacca in the past was Avijjā (ignorance).

Present Samudaya Sacca

What leads to Samudaya Sacca in the present is Taṇhā (craving).

Importance

It is necessary to discern these differences for proper understanding of the Buddhist path.

The Five Present Resultant Modes

1 **Viññāṇa**

Consciousness, the first of the five present resultant modes.

2 **Nāma-Rūpa**

Mind-matter, the second of the five present resultant modes.

3 **Saḷāyatana**

Six sense bases, the third of the five present resultant modes.

4 **Phassa**

Contact, the fourth of the five present resultant modes.

5 **Vedanā**

Feeling, the fifth of the five present resultant modes.

Vaṭṭa Classification of Present Resultant Modes

Vipāka Vaṭṭa

In terms of Vaṭṭa, Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to Vipāka Vaṭṭa.

Meaning

'Vipāka Vaṭṭa' refers to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Categorization of Present Resultant Modes

1

Category

In terms of modes, Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to the five present resultant modes.

2

Reference

The 'five present resultant modes' refer to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

3

Khandhas

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā form the five Khandhas.

Sacca Classification of the Five Khandhas

Dukkha Sacca

In terms of Sacca, the five Khandhas belong to Dukkha Sacca.

Second Segment

The five Khandhas belong to the second segment of the four noble truths.

The Five Future Resultant Modes

1

Viññāṇa

Consciousness, the first of the five future resultant modes.

2

Nāma-Rūpa

Mind-matter, the second of the five future resultant modes.

3

Saḷāyatana

Six sense bases, the third of the five future resultant modes.

4

Phassa

Contact, the fourth of the five future resultant modes.

5

Vedanā

Feeling, the fifth of the five future resultant modes.

Vaṭṭa Classification of Future Resultant Modes

Vipāka Vaṭṭa

In terms of Vaṭṭa, the future Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to Vipāka Vaṭṭa.

Reference

'Vipāka Vaṭṭa' refers to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Categorization of Future Resultant Modes

Category

In terms of modes, Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā belong to the five future resultant modes.

Reference

The 'five future resultant modes' refer to Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Khandhas

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā form the five Khandhas.

Sacca Classification of Future Khandhas

Dukkha Sacca

In terms of Sacca, the fivefold Khandha belongs to Dukkha Sacca.

Understanding Dukkha Sacca

Rūpakkhandha

The materiality aggregate: The nature of change, characterized by arising and passing away.

Vedanākkhandha

The feeling aggregate: The nature of feeling, characterized by arising and passing away.

Saññākkhandha

The perception aggregate: The nature of perception, characterized by arising and passing away.

Continuing Understanding of Dukkha Sacca

Saṅkhārakkhandha

The formation aggregate: The nature of formation, characterized by arising and passing away.

Viññāṇakkhandha

The consciousness aggregate: The nature of consciousness, characterized by arising and passing away.

Characteristics of the Fivefold Khandha

Arising and Passing Away

The fivefold Khandha exhibits the characteristics of arising and passing away.

Sacca Classification

In terms of Sacca, the characteristics of 'arising and passing away' belong to Dukkha Sacca.

Segment

These characteristics belong to the fourth segment.

Comparing Present and Future Dukkha Sacca

Shared Name

The Dukkha Sacca in the fourth segment and the Dukkha Sacca in the second segment share the same name.

Different Periods

Despite sharing the same name, the present and future are different in terms of period.

Future Status

The future has not arrived yet.

Utilization

Since the future has not arrived, it cannot be utilized.

Current Segment in Paticcasamuppāda

Current Segment

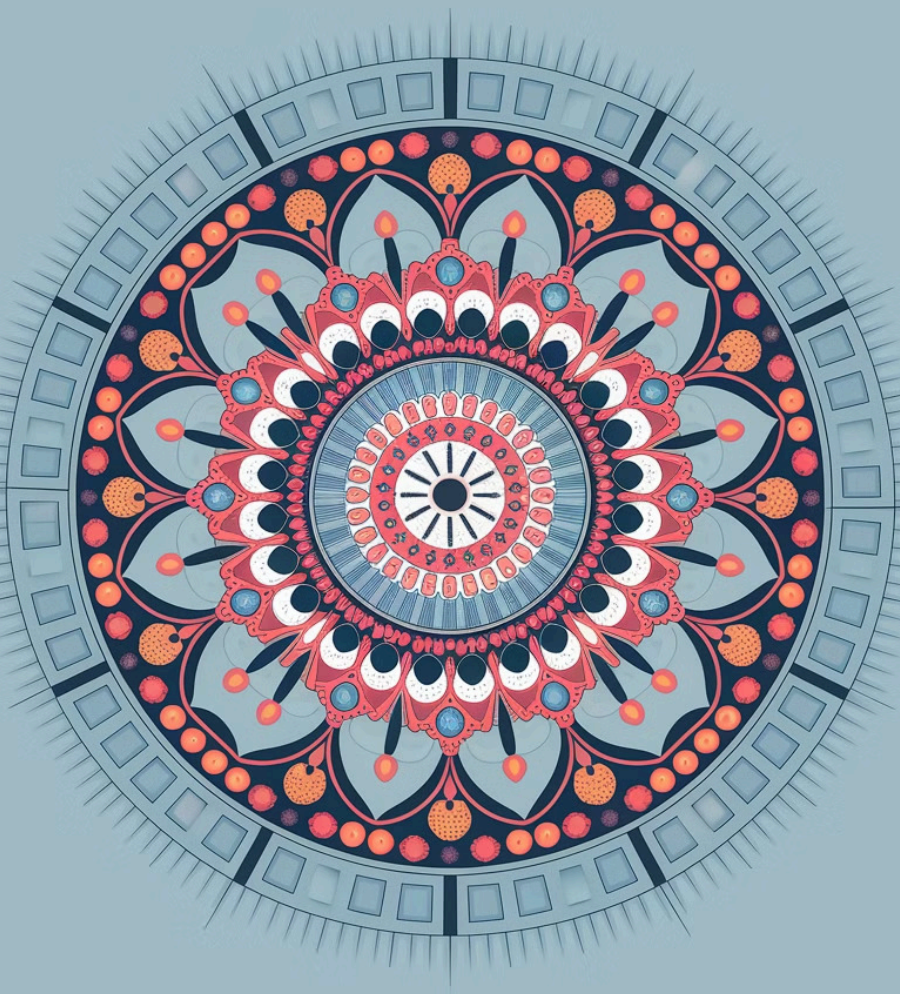
We are currently in the second (present) segment.

Total Segments

According to Paticcasamuppāda (Dependent Origination), there are four segments.

Modes per Segment

There are five modes in each segment.



Total Modes in Paticcasamuppāda

5

Modes per segment

4

Total segments

20

Total modes

Five modes in each of the four segments equals twenty total modes in Paticcasamuppāda.

The Path to Liberation

1

Learning

Understanding the concepts

2

Comprehension

Deeply grasping the meaning

3

Liberation

Freedom from Saṃsāra

These eight are to be learned and comprehended; this is the path to liberation from Saṃsāra (rounds of rebirth and death).

Exploring Avijjā (Ignorance)

Fundamental Misunderstanding

Avijjā represents the fundamental ignorance about the true nature of reality.

Root Cause

As the first of the past causal modes, Avijjā is considered the root cause of suffering in Buddhist philosophy.

Obscuration

Avijjā obscures our understanding of the Four Noble Truths and leads to continued existence in Saṃsāra.

Exploring Saṅkhāra (Kammic Formation)

1 Volitional Activities

Saṅkhāra represents the volitional activities or formations that create karma.

2 Conditioned by Ignorance

These formations arise conditioned by Avijjā (ignorance) about the true nature of reality.

3 Kamma Vaṭṭa

Saṅkhāra belongs to Kamma Vaṭṭa, the cycle of actions that perpetuate existence.

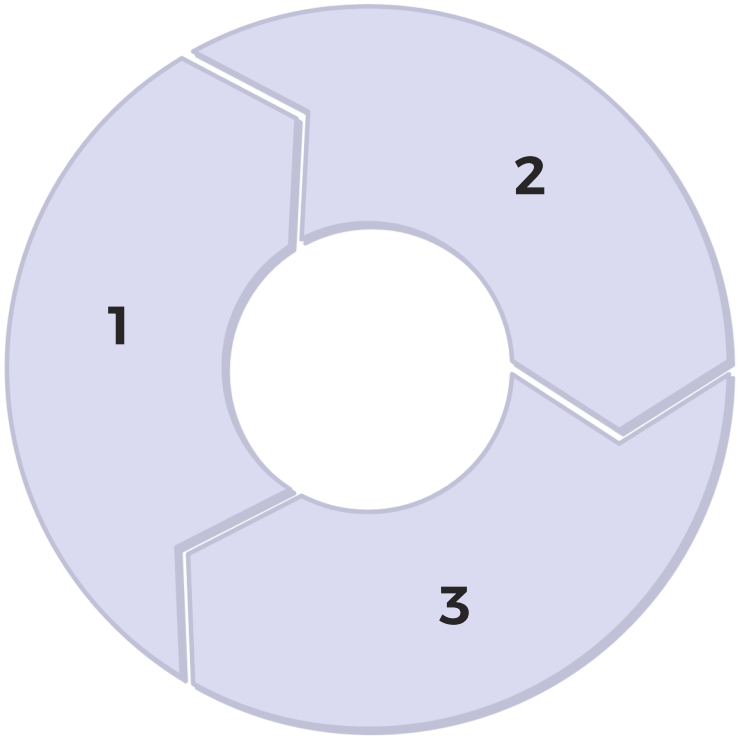
4 Causal Link

It serves as a critical link in the chain of dependent origination, leading to consciousness and rebirth.

Exploring Taṇhā (Craving)

Sensual Craving

Desire for pleasant sensory experiences



Craving for Existence

Desire to continue existing

Craving for Non-existence

Desire for annihilation

Taṇhā (craving) is a fundamental concept in Buddhist philosophy, representing the insatiable desire that leads to suffering. It appears in both past and present causal modes, showing its persistent nature in the cycle of existence. In the present, it serves as the primary driver of continued suffering and rebirth.

Exploring Upādāna (Clinging)

Sensual Clinging

Attachment to pleasurable sensory experiences and objects.

View Clinging

Attachment to particular beliefs and opinions.

Ritual Clinging

Attachment to specific rites, rituals, and practices.

Self-doctrine Clinging

Attachment to the concept of a permanent self or soul.

Exploring Bhava (Becoming)

Process of Becoming

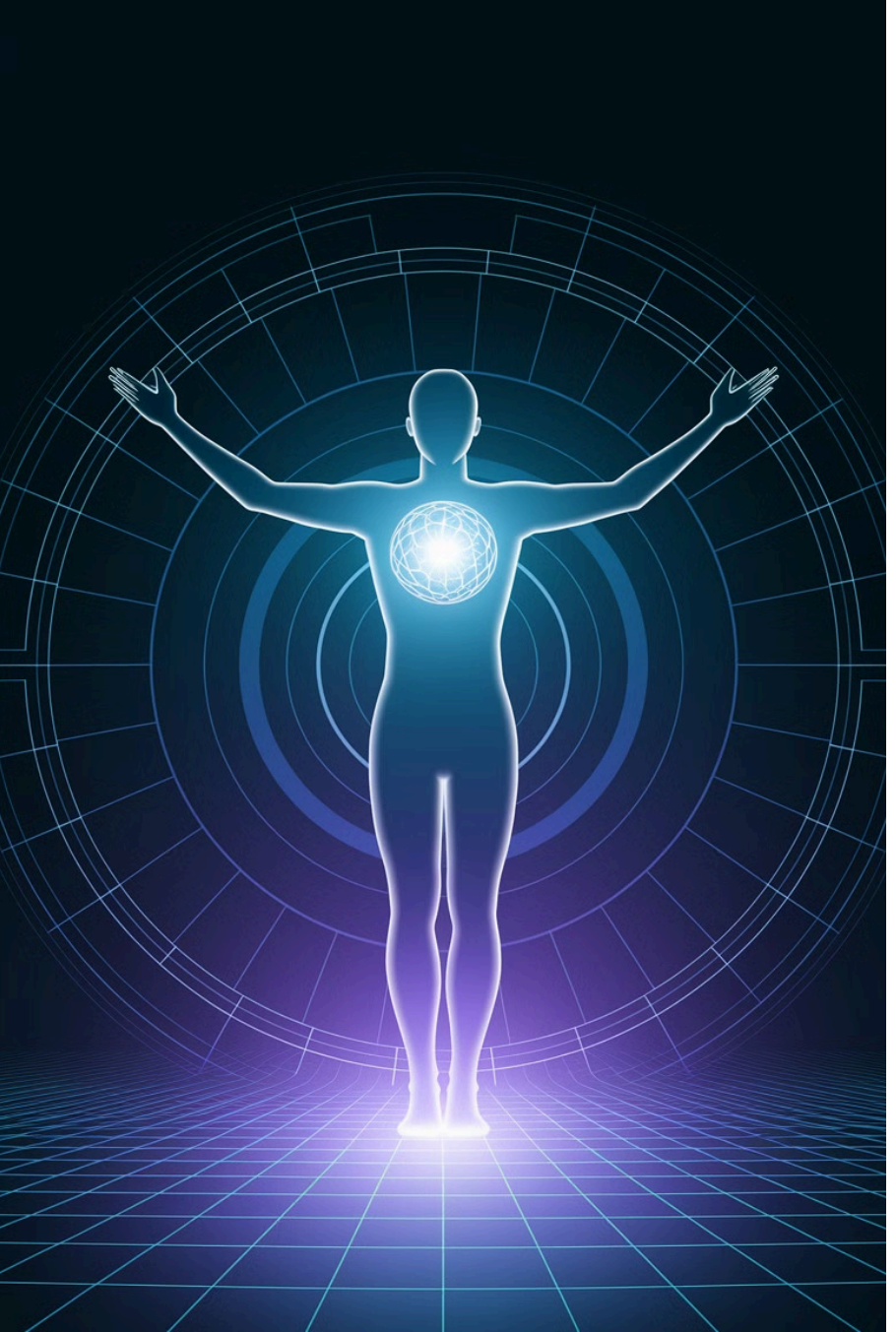
Bhava represents the process of becoming or existence that leads to rebirth.

Kamma-Bhava

The active aspect of becoming, related to the actions that lead to rebirth.

Upapatti-Bhava

The passive aspect of becoming, related to the resultant rebirth itself.



Exploring Viññāṇa (Consciousness)

1

Sense Consciousness

Consciousness arising from the six sense bases (eye, ear, nose, tongue, body, mind).

2

Rebirth Consciousness

The consciousness that links one life to another at the moment of rebirth.

3

Resultant Mode

Viññāṇa appears as the first of the five present and future resultant modes.

Exploring Nāma-Rūpa (Mind-Matter)

Nāma (Mind)

The mental aspects including feeling (Vedanā), perception (Saññā), intention (Cetanā), contact (Phassa), and attention (Manasikāra).

Rūpa (Matter)

The physical aspects including the four great elements (earth, water, fire, air) and derived material phenomena.

Interdependence

Mind and matter are interdependent, neither can exist without the other in the realm of sentient beings.

Exploring Saḷāyatana (Six Sense Bases)

Eye Base

The faculty that enables visual consciousness.

Ear Base

The faculty that enables auditory consciousness.

Nose Base

The faculty that enables olfactory consciousness.

Tongue Base

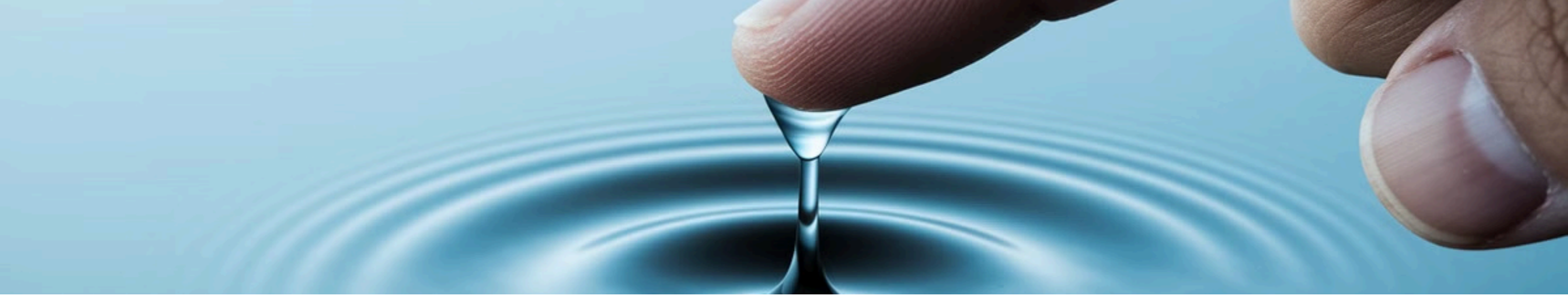
The faculty that enables gustatory consciousness.

Body Base

The faculty that enables tactile consciousness.

Mind Base

The faculty that enables mental consciousness.



Exploring Phassa (Contact)

1	2	3	4
Sense Base	**Object**	**Consciousness**	**Contact**
One of the six sense bases (eye, ear, nose, tongue, body, mind).	The corresponding sense object (visible form, sound, odor, taste, touch, mental object).	The arising of the corresponding consciousness.	The meeting of these three elements constitutes Phassa (contact).

Exploring Vedanā (Feeling)

Unpleasant Feeling

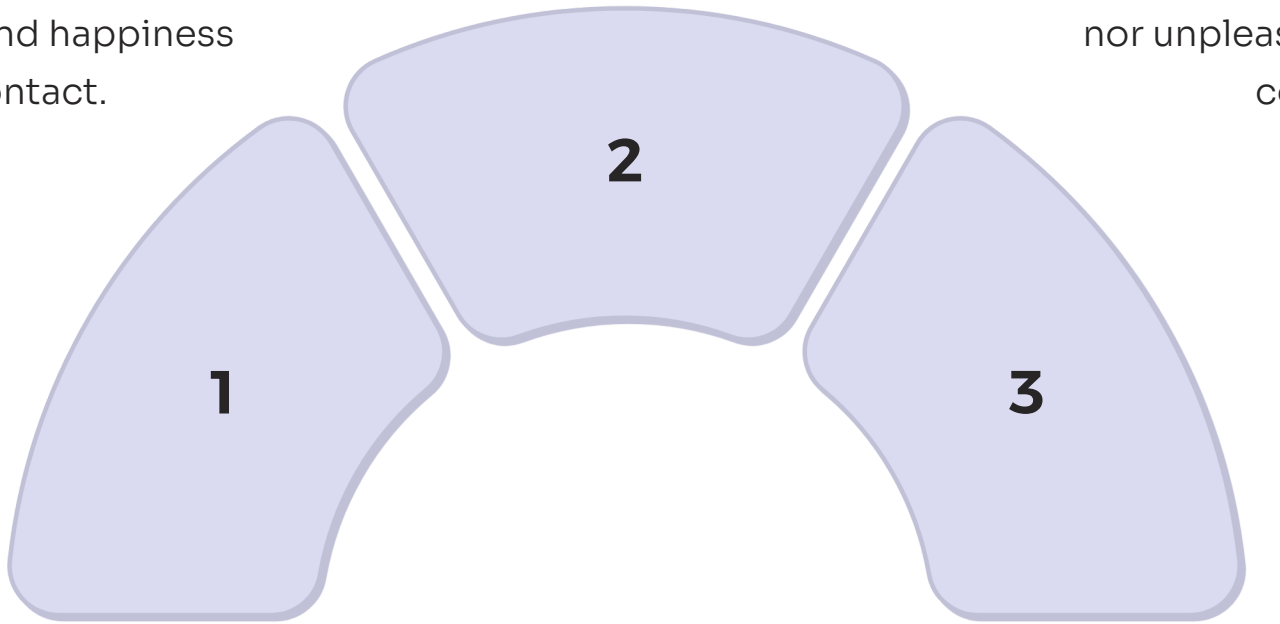
Feelings of pain and unhappiness arising from contact.

Pleasant Feeling

Feelings of pleasure and happiness arising from contact.

Neutral Feeling

Feelings that are neither pleasant nor unpleasant arising from contact.



The Five Khandhas (Aggregates)

1 **Rūpakkhandha**

The materiality aggregate, comprising all physical phenomena.

2 **Vedanākkhandha**

The feeling aggregate, comprising all sensations.

3 **Saññākkhandha**

The perception aggregate, comprising all perceptions and recognitions.

4 **Saṅkhārakkhandha**

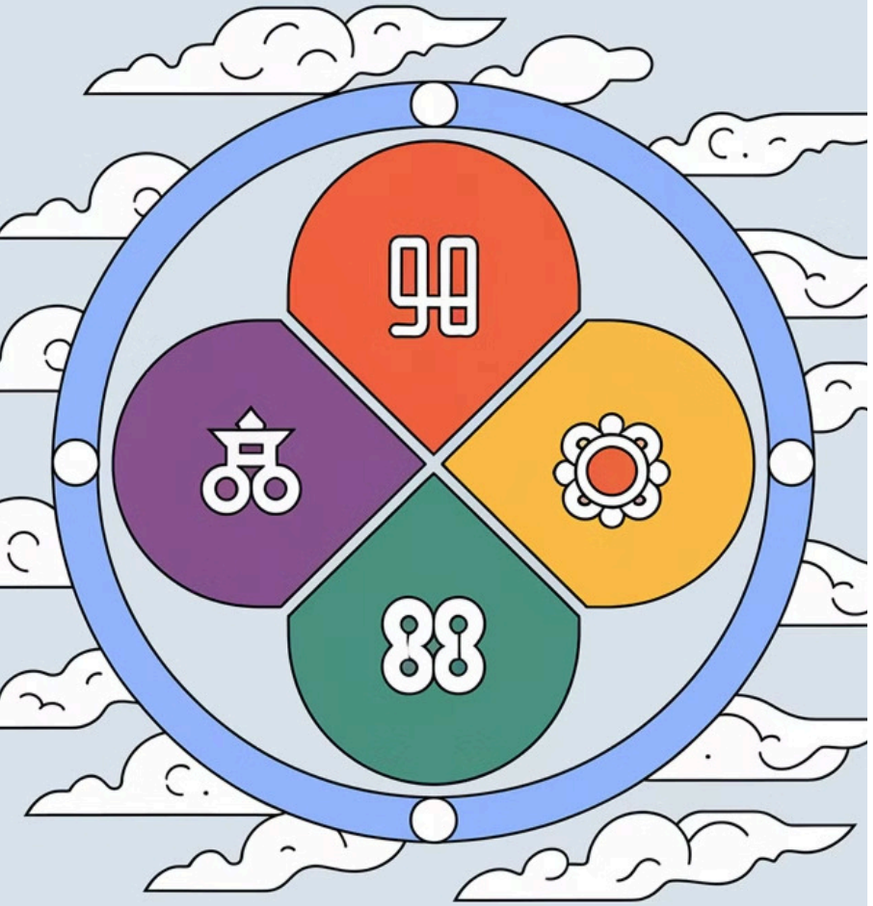
The formation aggregate, comprising all mental formations except feeling and perception.

5 **Viññāṇakkhandha**

The consciousness aggregate, comprising all types of consciousness.

Impermanence of the Five Khandhas

The fivefold Khandha exhibits the characteristics of arising and passing away, which in terms of Sacca belongs to Dukkha Sacca in the fourth segment.



The Four Segments of Paticcasamuppāda

1

First Segment

The five past causal modes: Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava.

2

Second Segment

The five present resultant modes: Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

3

Third Segment

The five present causal modes: Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra.

4

Fourth Segment

The five future resultant modes: Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Kilesa Vaṭṭa (Cycle of Defilements)

Past Kilesa Vaṭṭa

Avijjā, Taṇhā, and Upādāna from the first segment.

Present Kilesa Vaṭṭa

Taṇhā, Upādāna, and Avijjā from the third segment.

Nature

These represent mental defilements that drive the cycle of rebirth.

Sacca Classification

All elements of Kilesa Vaṭṭa belong to Samudaya Sacca.

Kamma Vaṭṭa (Cycle of Actions)

Past Kamma Vaṭṭa

Saṅkhāra and Kamma-Bhava from the first segment.

Present Kamma Vaṭṭa

Bhava and Saṅkhāra from the third segment.

Nature

These represent volitional actions that generate karma and lead to rebirth.

Sacca Classification

All elements of Kamma Vaṭṭa belong to Samudaya Sacca.

Vipāka Vaṭṭa (Cycle of Results)

1

Present Vipāka Vaṭṭa

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā from the second segment.

2

Future Vipāka Vaṭṭa

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā from the fourth segment.

3

Nature

These represent the resultant phenomena that arise from past and present causes.

4

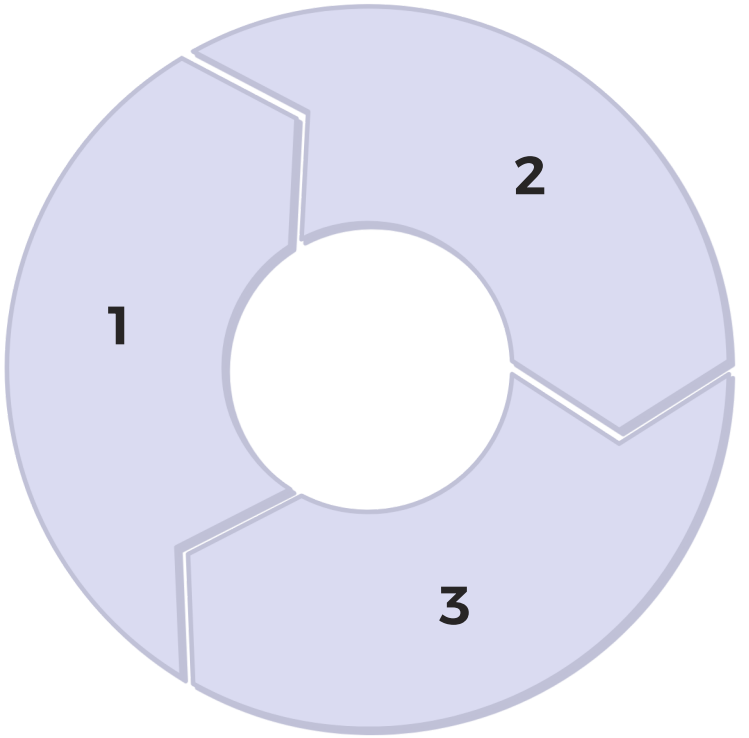
Sacca Classification

All elements of Vipāka Vaṭṭa belong to Dukkha Sacca.

Samudaya Sacca (Truth of Origin)

First Segment

Past causal modes



Third Segment

Present causal modes

Nature

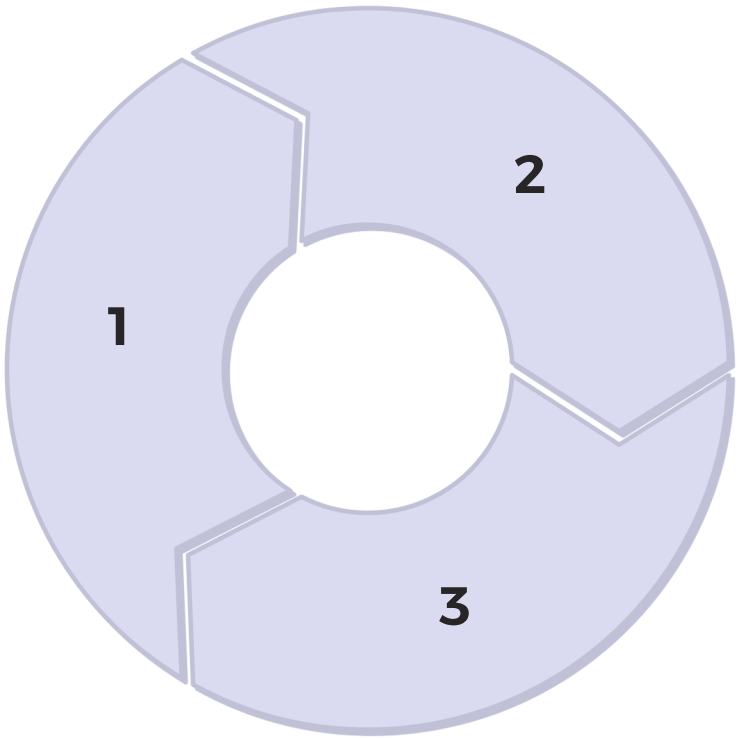
Origin of suffering

Samudaya Sacca represents the truth of the origin of suffering in Buddhist philosophy. It encompasses the causal modes in both the first segment (past) and the third segment (present), though they differ in terms of period. In the past, Avijjā (ignorance) led to Samudaya Sacca, while in the present, Taṇhā (craving) leads to it.

Dukkha Sacca (Truth of Suffering)

Second Segment

Present resultant modes



Fourth Segment

Future resultant modes

Nature

Suffering itself

Dukkha Sacca represents the truth of suffering in Buddhist philosophy. It encompasses the resultant modes in both the second segment (present) and the fourth segment (future), though they differ in terms of period. The five Khandhas (aggregates) in both segments exhibit the characteristics of arising and passing away, which is the fundamental nature of suffering.

The Importance of the Present Moment

Past Has Gone

Since the past has gone, it cannot be utilized for practice.

Future Not Arrived

Since the future has not arrived yet, it cannot be utilized for practice.

Present Opportunity

We are currently in the second (present) segment, which provides the opportunity for practice and liberation.

Focus of Practice

The present five Khandhas (Dukkha Sacca) should be the focus of contemplation and insight.

The Path to Liberation from Saṃsāra

1

Learning

Understanding the concepts of Paticcasamuppāda

2

Comprehension

Deeply grasping the meaning through contemplation

3

Practice

Applying the understanding in meditation

4

Insight

Developing direct insight into the nature of reality

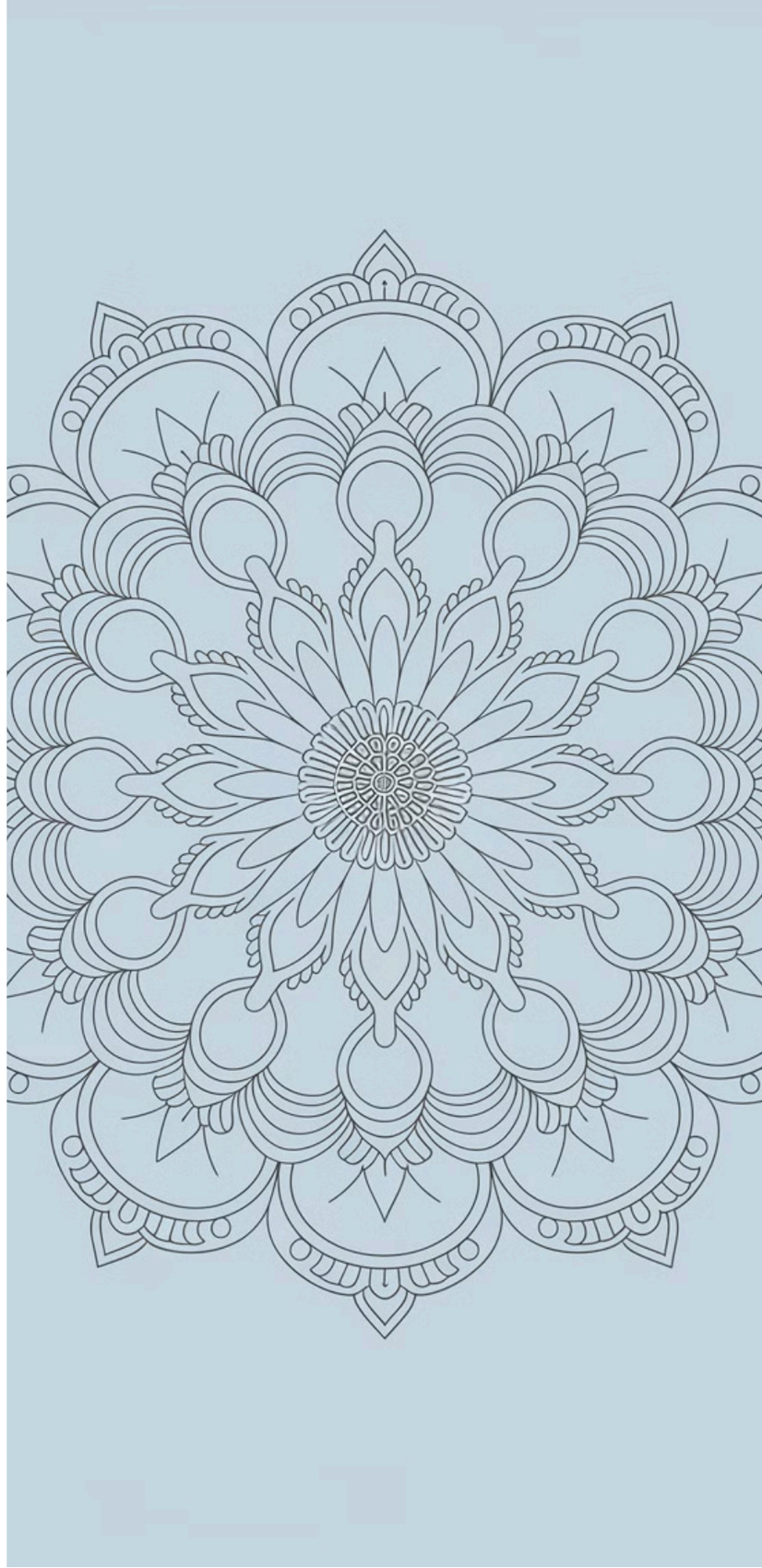
5

Liberation

Freedom from Saṃsāra (rounds of rebirth and death)

The Twenty Modes of Paticcasamuppāda

Segment	Category	Modes	Sacca
First	Past Causal	Avijjā, Saṅkhāra, Taṇhā, Upādāna, Bhava	Samudaya
Second	Present Resultant	Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, Vedanā	Dukkha
Third	Present Causal	Taṇhā, Upādāna, Bhava, Avijjā, Saṅkhāra	Samudaya
Fourth	Future Resultant	Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, Vedanā	Dukkha



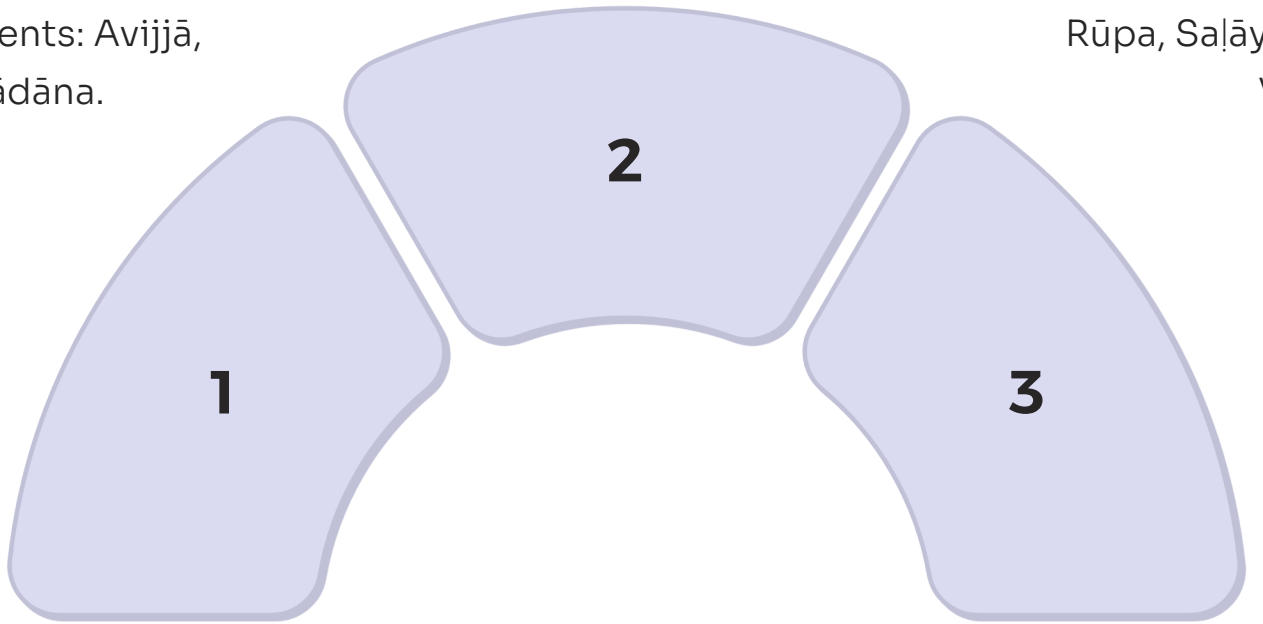
The Three Vaṭṭas (Cycles)

Kamma Vaṭṭa

The cycle of actions: Saṅkhāra and Bhava.

Kilesa Vaṭṭa

The cycle of defilements: Avijjā, Taṇhā, and Upādāna.



Vipāka Vaṭṭa

The cycle of results: Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā.

Breaking the Cycle of Saṃsāra

1

Understanding Paticcasamuppāda

Comprehending the twenty modes of dependent origination.

2

Recognizing the Present Moment

Focusing on the present five Khandhas (Dukkha Sacca).

3

Developing Insight

Seeing the true nature of the five Khandhas as impermanent, unsatisfactory, and non-self.

4

Achieving Liberation

Breaking free from the cycle of rebirth and death.

The Relationship Between Past and Present

Past Causes

Avijjā, Saṅkhāra, Taṇhā, Upādāna, and Bhava from the first segment led to the present results.

Present Results

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā in the second segment are the results of past causes.

Present Causes

Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra in the third segment will lead to future results.

The Relationship Between Present and Future

Present Causes

Taṇhā, Upādāna, Bhava, Avijjā, and Saṅkhāra from the third segment will lead to future results.

Future Results

Viññāṇa, Nāma-Rūpa, Saḷāyatana, Phassa, and Vedanā in the fourth segment will be the results of present causes.

Breaking the Cycle

By eliminating Taṇhā (craving) in the present, we can prevent future suffering.

The Significance of Avijjā (Ignorance)

Root Cause

Avijjā is considered the root cause of suffering in the past causal modes.

Present Continuation

Avijjā continues to operate in the present causal modes.

Nature of Ignorance

It represents ignorance about the Four Noble Truths and the true nature of reality.

Breaking the Cycle

By eliminating Avijjā through wisdom and insight, the cycle of rebirth can be broken.

The Significance of Taṇhā (Craving)

Present Driver

Taṇhā is considered the primary driver of suffering in the present causal modes.

Three Types

Sensual craving, craving for existence, and craving for non-existence.

Relationship to Dukkha

According to the Second Noble Truth, Taṇhā is the origin of suffering.

Breaking the Cycle

By eliminating Taṇhā through practice, the cycle of rebirth can be broken.

The Significance of the Five Khandhas

1. **Identification**

   The five Khandhas are often mistakenly identified as "self" or "I."

2. **True Nature**

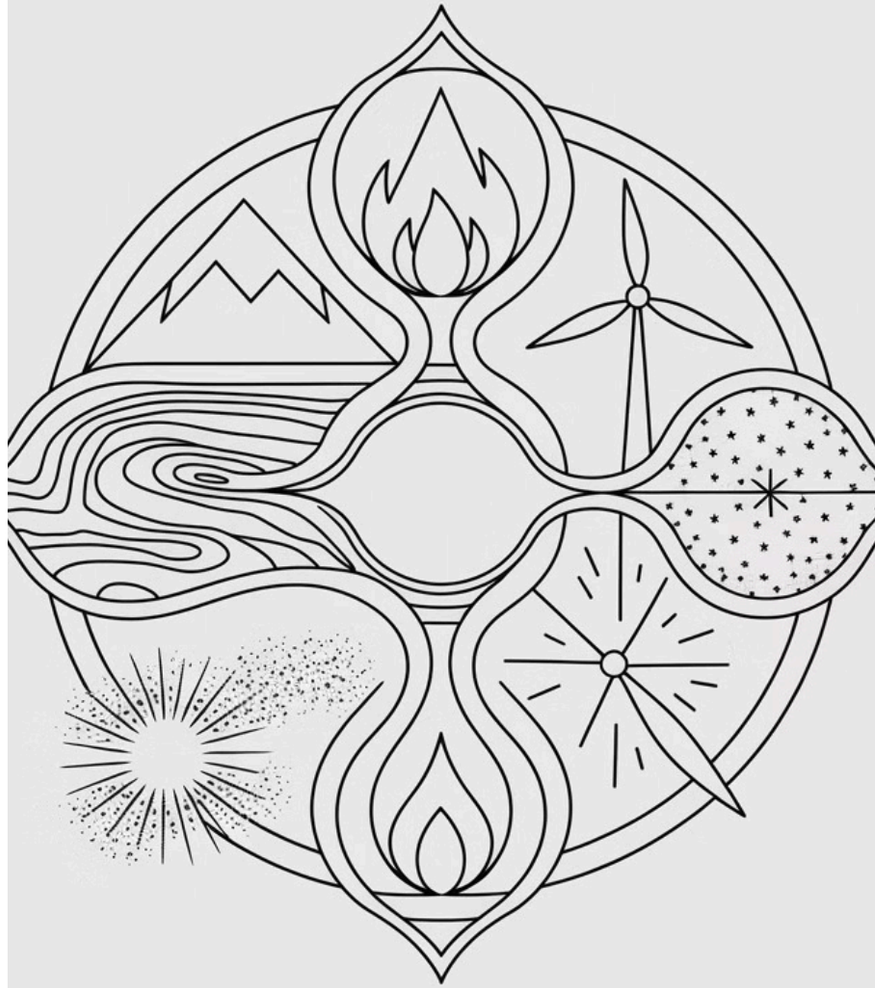
   They are actually impermanent, unsatisfactory, and non-self (Anicca, Dukkha, Anatta).

3. **Present Focus**

   The present five Khandhas should be the focus of contemplation and insight.

4. **Liberation**

   By seeing their true nature, attachment is released and liberation is achieved.



The Four Noble Truths in Paticcasamuppāda

Dukkha Sacca

The Truth of Suffering: Represented by the five Khandhas in the second and fourth segments.

Samudaya Sacca

The Truth of the Origin of Suffering: Represented by the causal modes in the first and third segments.

Nirodha Sacca

The Truth of the Cessation of Suffering: Represented by the cessation of the causal modes.

Magga Sacca

The Truth of the Path: Represented by the practice that leads to the cessation of the causal modes.

The Practical Application of Paticcasamuppāda

Learning

Study and understand the twenty modes of Paticcasamuppāda.

Contemplation

Reflect on how these modes operate in your own life.

Meditation

Observe the five Khandhas in the present moment through mindfulness meditation.

Insight

Develop direct insight into the impermanent, unsatisfactory, and non-self nature of the five Khandhas.

Liberation

Achieve freedom from craving, attachment, and the cycle of rebirth.

The Importance of Understanding Paticcasamuppāda

1 **Core Teaching**

Paticcasamuppāda is considered one of the most important teachings of the Buddha.

2 **Middle Way**

It represents the Middle Way between eternalism and nihilism.

3 **Practical Guidance**

It provides practical guidance for breaking the cycle of rebirth and suffering.

4 **Comprehensive Framework**

It offers a comprehensive framework for understanding the nature of existence.

5 **Path to Liberation**

Understanding and applying its principles is essential for achieving liberation from Saṃsāra.

The Path to Liberation from Saṃsāra

Liberation

Freedom from suffering

Insight

Direct understanding of reality

Practice

Application of teachings

Comprehension

Deep understanding of concepts

Learning

Study of Paticcasamuppāda

These eight are to be learned and comprehended; this is the path to liberation from Saṃsāra (rounds of rebirth and death). By understanding the twenty modes of Paticcasamuppāda across the four segments, and by focusing on the present moment, one can break free from the cycle of suffering and achieve lasting peace.

Bodha Gaya မှ တည် နိဗ္ဗာန်ဆီသို့

(ဗုဒ္ဓဂါယာမြို့ ဥပမာပြ ဒီဠီ ဖြုတ်တရားဒေသနာတော်)

The Example of Bodha Gaya

"For example..., think about it.

Let's hear something we've never heard before.

Take Bodha Gaya city.

About Bodha Gaya city, let's search for it by motorcycle...

Searching Through Bodha Gaya

A car can't go where the road is narrow.

But a motorcycle can go, you see?

Let's search by motorcycle.

What Do We Actually Find?

- Do you find Bodha Gaya city or houses?
- You don't find the city.
- Do you find Bodha Gaya city or people?
- You only find houses, buildings, and people, right?

The Concept of a City

> Well, don't we still call it Bodha Gaya city? Think about it.
>
> People call it Bodha Gaya city,
>
> But what we actually see - is it the city or human dwellings?
>
> Human dwellings.

The Reality Behind Names

Do you still find 'Bodha Gaya city'?

When you look for a village too, you'll only find human dwellings.

Do you find the village or houses? Only houses, right? Isn't this worth examining? Study this.

Deconstructing a House

Now, in your mind and wisdom,

Remove the Roof

These houses have tin roofs. Mentally remove all the tin roofs and pile them up.

Remove the Structure

Then remove the floorboards, take out the beams and rafters, pull up the floor, remove the joists, pull out the posts, pile them up.

What Remains?

Is it still a house or just a pile of wood and bamboo?

The Disappearing House

You can't even find the house anymore, can you? Isn't this worth examining? You just find piles of wood and bamboo.

Examining Physical Elements

Touch these piles with your hand

Do you find wood piles or hardness?

That hardness is the earth element, isn't it worth examining?

Mind and Matter

Is the knowing of hardness a self or body-consciousness?

Isn't body-consciousness a mental phenomenon?

Isn't hardness a physical phenomenon?

So, mind and matter.

Finding Only Mind and Matter

- **Is a village mind and matter?**
- **Is a city mind and matter?**
- **Is a house mind and matter?**
- **Is a pile of wood mind and matter?**

You only find mind and matter, isn't this worth studying?

Conventional Designations

> So, we call a collection of wood and bamboo arrangements a 'house,' and we call a collection of human dwellings a 'city' or 'village.' Isn't this worth examining? Think about it.

The Buddha's Wisdom Glasses

When you think you see a person, put on the wisdom glasses the Buddha gave:

Do you see a person or visible form?

You see visible form.

Perception covers what is seen.

Understanding Perception

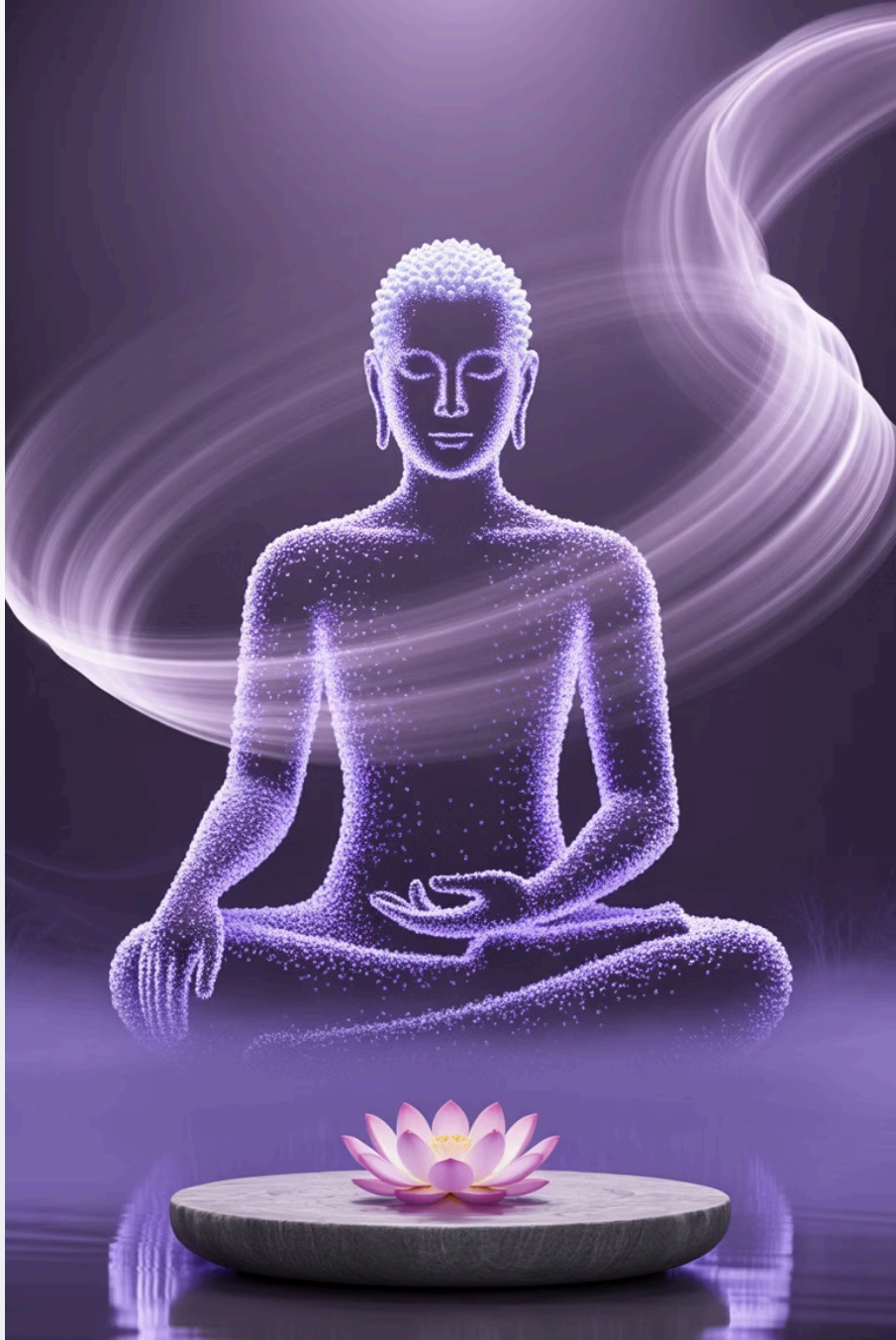
Isn't it taught that doubt is cleared only when perception is understood?

What is seen is visible form element.

Perception labels it as human, deity, or brahma. Isn't this worth contemplating?

Removing the Aggregates

> "When perception removes the aggregates, is there still a person elsewhere?
>
> No, there isn't.



The Buddha's Teaching on Concepts

That's why all Buddhas taught that people, devas, brahmas, and beings are concepts of what does not exist.

People, devas, brahmas, and beings are concepts of what does not exist.

Just Designations

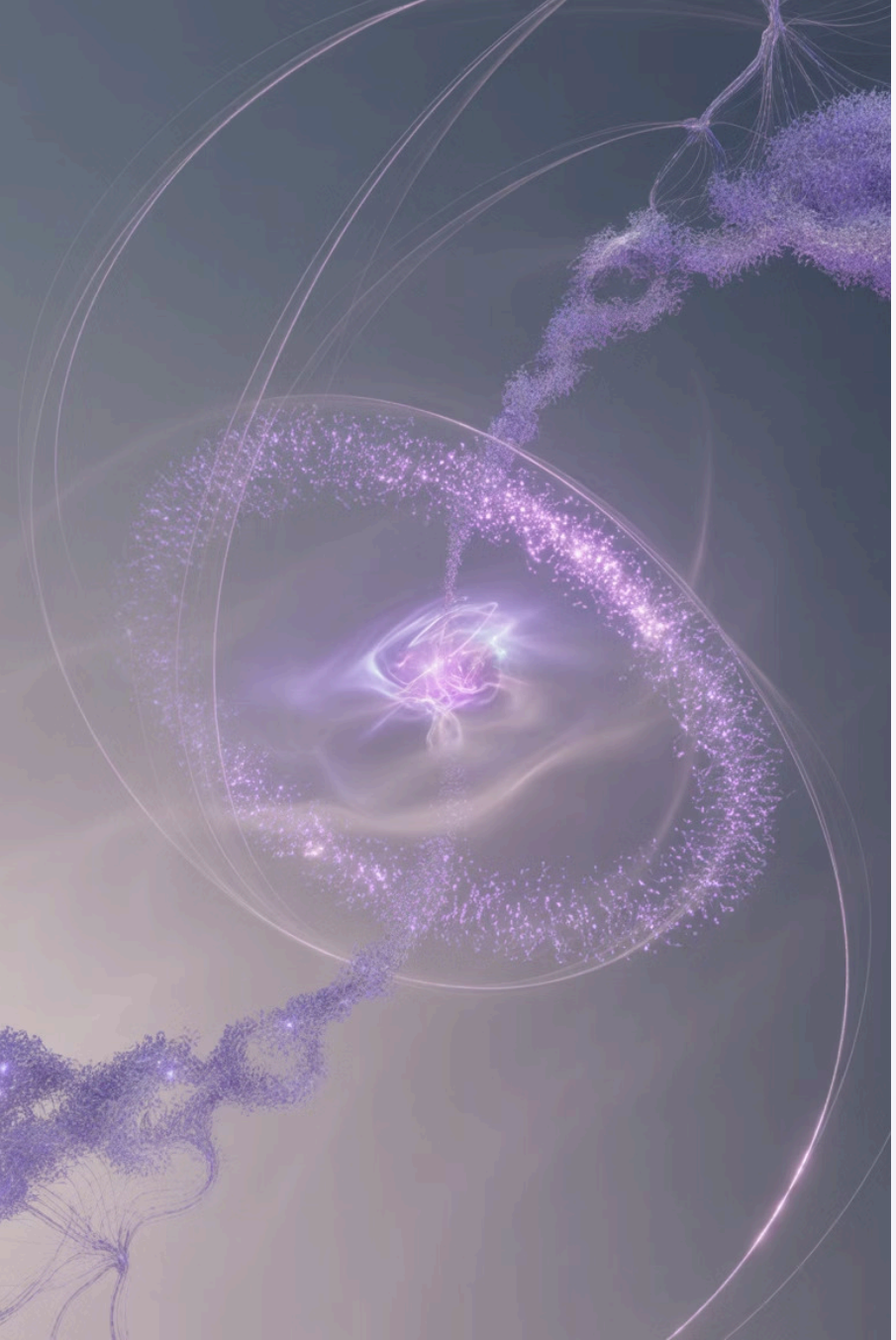
'Person' is just a designation

'Deva' is just a designation

'Brahma' is just a designation

'Being' is just a designation

There are designations and names



What Truly Exists

What exists whether designated or not is mind and matter.

Isn't it worth examining how it exists?

The Three Characteristics

It exists as impermanence

It exists as suffering

It exists as non-self

Isn't this worth studying?

Finding Only Mind and Matter

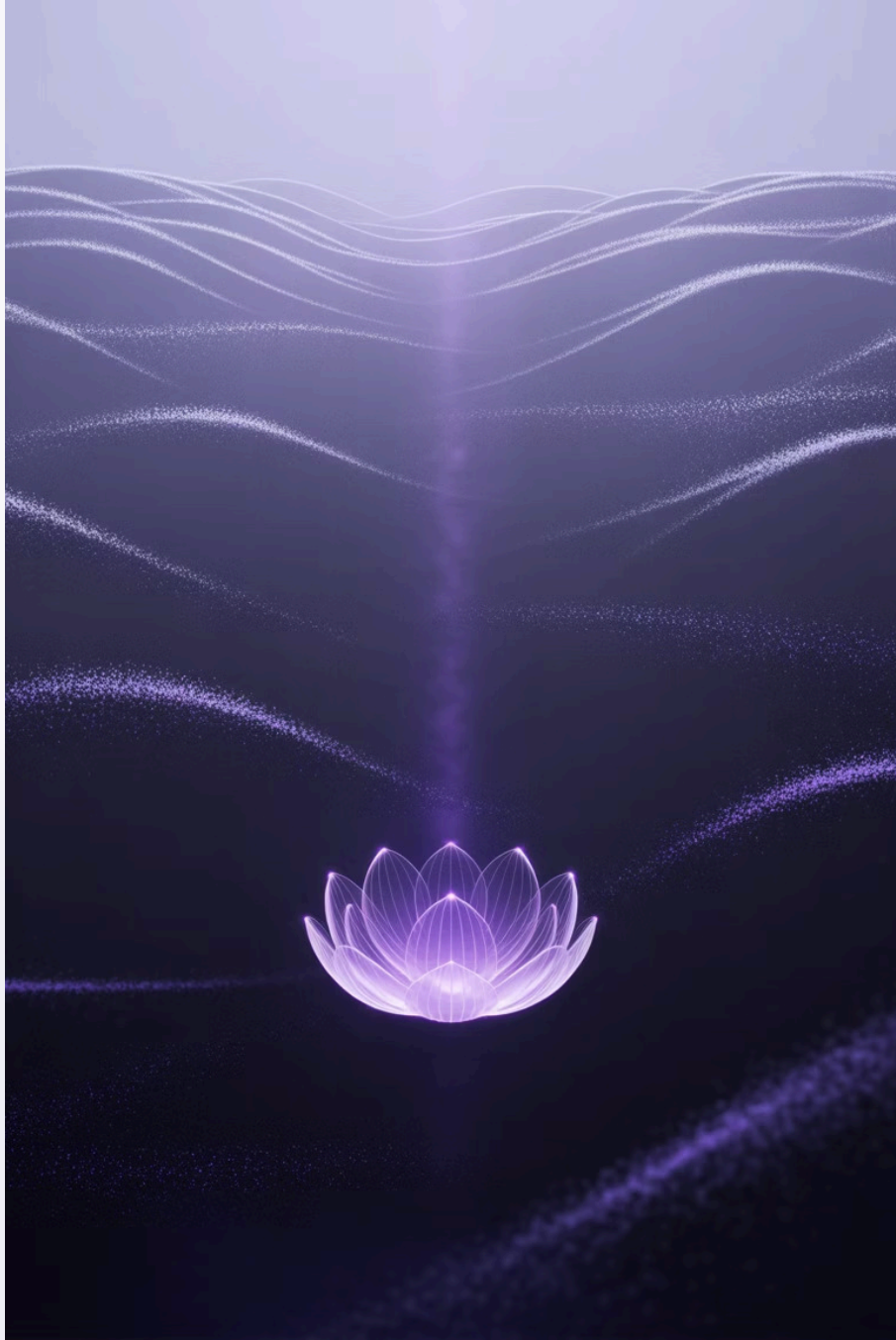
So, we only find mind and matter, right? Do we still find cities, villages, countries?

We find only mind and matter. Do we still find houses? Do we still find people? We find only mind and matter.

The Voidness of Mind and Matter

> Isn't it taught as 'the voidness of mind and matter'?

Search in matter - do you find a city? A village? Persons and beings?



Why We Don't Find Them

Why don't we find them? We only find mind and matter.

On these two phenomena of mind and matter, didn't they use conventional designations like 'Brother Ananda,' 'Son Rahula,' 'beloved daughter,' 'beloved son'? These are conventional designations.

Conventional Terms and Designations

Did the Buddha reject these conventional terms and designations? No. If he had, how could there be conversation? How could the Dhamma be taught? There are conventions and designations. What did he reject? Isn't this worth examining?

The Illusion of a Person

Don't we think 'person' exists? When you think 'person' and touch it, do you find a person or hardness? Is the knowing of hardness a self or body-consciousness? Isn't there mental phenomena? Isn't hardness physical phenomena?

Finding Only Mind and Matter

These two - mind and matter - is it a person or mind and matter? We only find mind and matter.

Why don't we find a person? That's what's rejected. The conventional designations aren't rejected. Don't we think 'person' exists? Don't we take it as existing? That's what's rejected. Isn't this worth examining?

Full Knowledge of the Known

> "We only find mind and matter - isn't it taught as 'understanding through full knowledge of the known'?

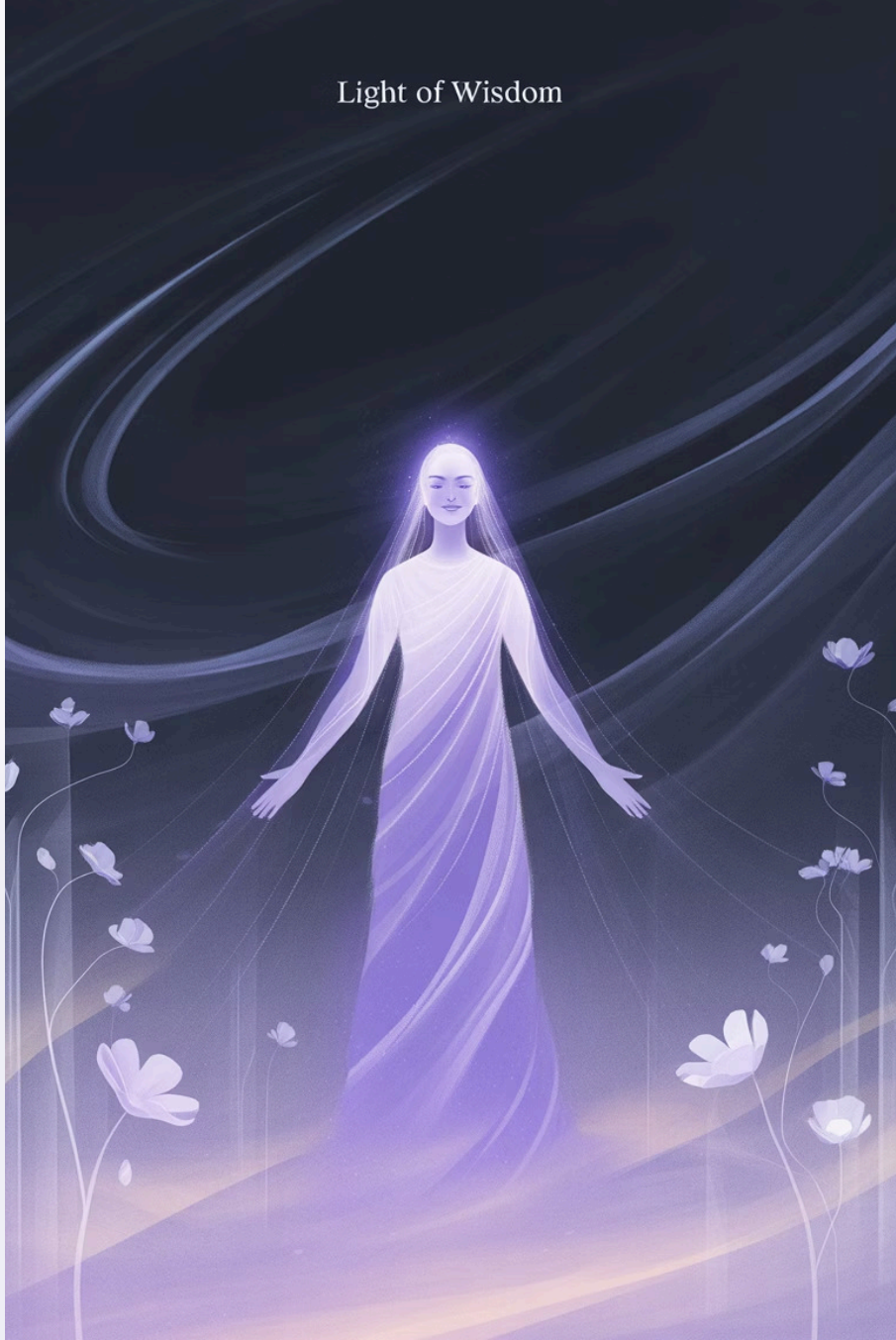
Arising and Passing Away

When we continue observing, doesn't physical phenomena change and dissolve? Don't mental phenomena know and dissolve?

Isn't it taught as arising and passing away? Which truth is this? (It's the Truth of Suffering, Venerable Sir) Is it a pleasant or suffering phenomenon?

Understanding Suffering

When we truly understand it as suffering, does the ignorance (avijja) that wrongly perceives happiness in human, deva, and brahma realms cease or not?



Breaking the Chain

When ignorance ceases, will craving come? Will clinging come? Will kamma come?

The Three Types of Dependent Origination

1. **Dependent Origination of Craving**
2. **Dependent Origination of Clinging**
3. **Dependent Origination of Kamma**

Don't the three types of Dependent Origination break?

The End of Future Aggregates

When these three break, doesn't the story of future aggregates end? Isn't this called Nirodha (cessation)?

Nirodha: Cessation

> #Nirodha_means_cessation_of_defilements_and_aggregates

Peace and Coolness

When there are no aggregates, isn't there peace?

When there are no defilements, isn't there coolness?

What do we call this state of peace and coolness? (Nibbana, Venerable Sir)

Nibbana

Nibbana

Sadhu Sadhu Sadhu

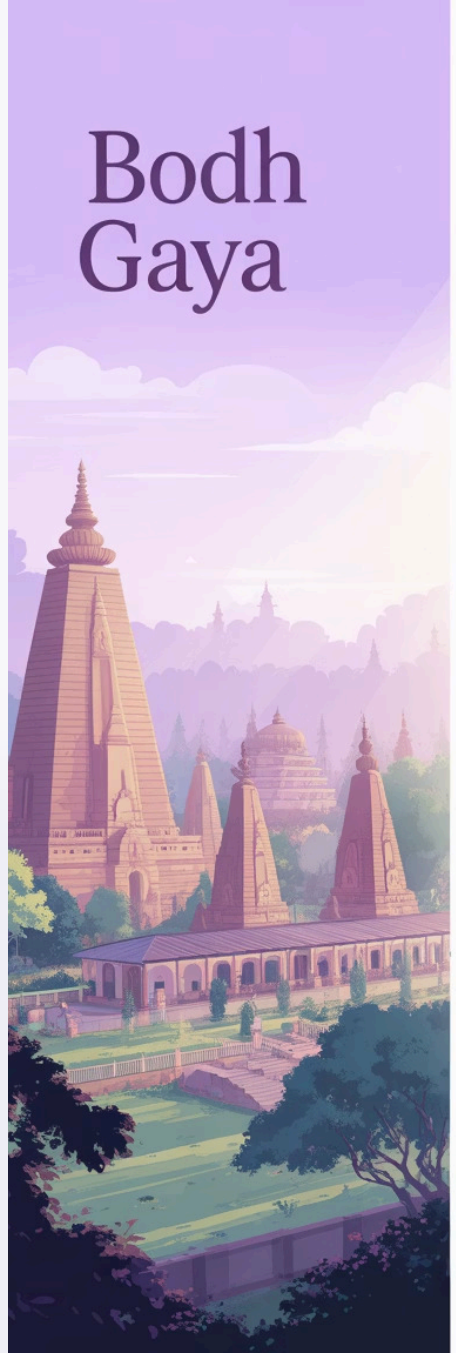
The Concept vs. Reality

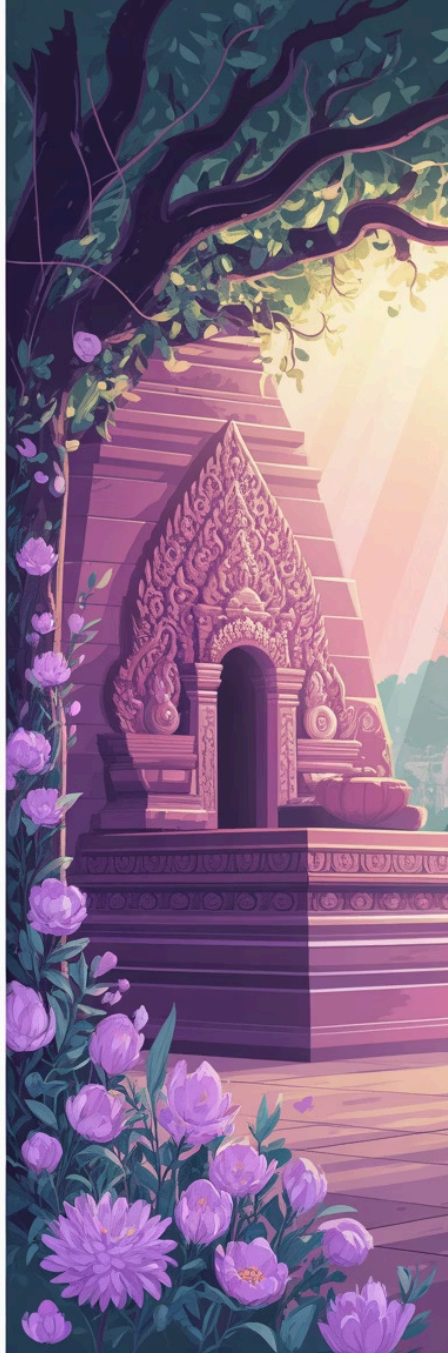
The Concept

We think of Bodha Gaya as a city with a fixed, permanent identity.

The Reality

We only find buildings, people, and material elements - all impermanent and changing.





The Process of Investigation

Conventional Reality

We start with the concept of "Bodha Gaya city"

Investigation

We search for the city but find only components

Deeper Analysis

We break down components into elements

Ultimate Reality

We discover only mind and matter

The House Analogy

Just as a house is merely a conventional designation for assembled materials, a "person" is merely a designation for assembled aggregates.

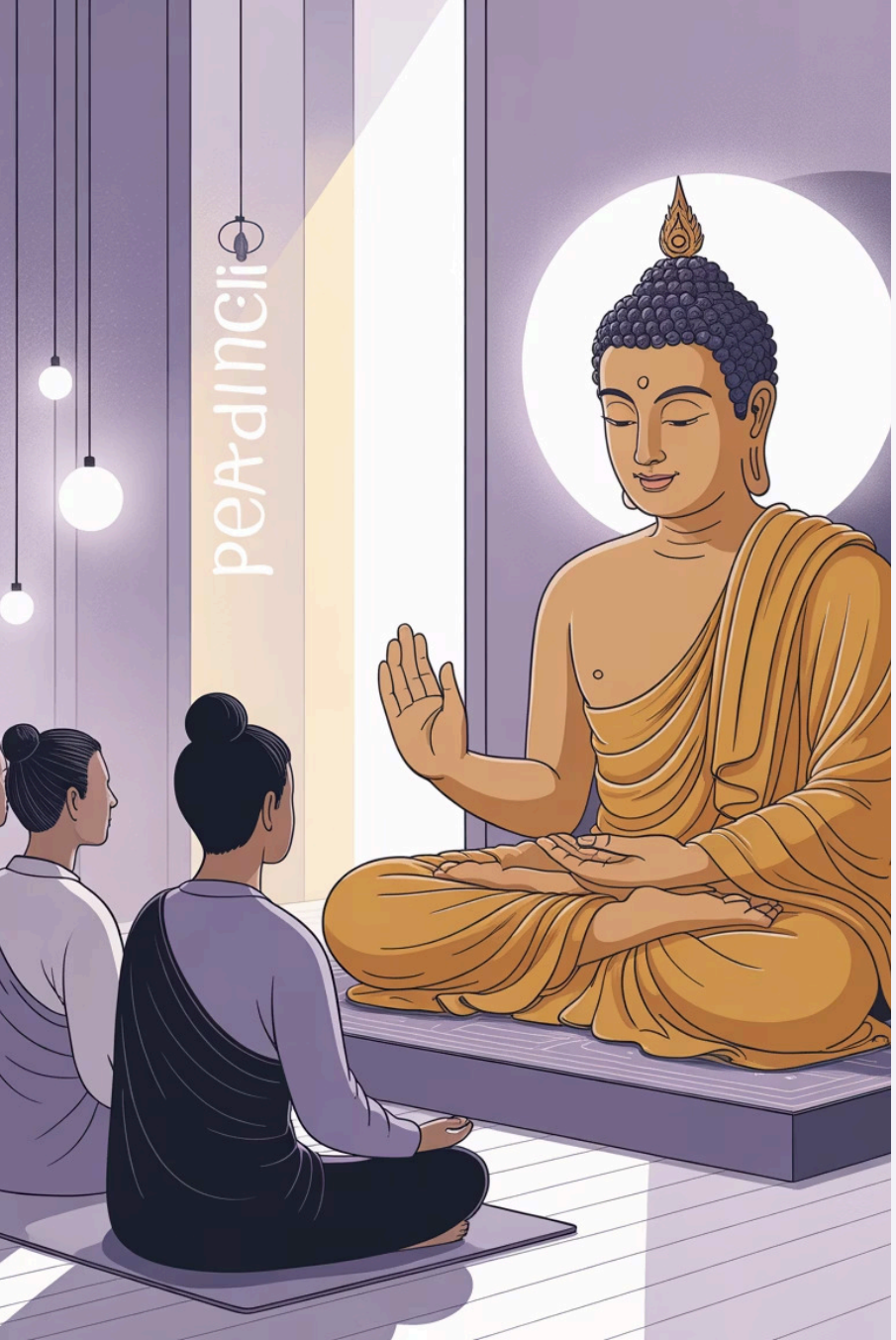
The Two Levels of Truth

Conventional Truth (Sammuti-sacca)

The level of designations, names, and concepts that allow for communication and daily functioning.

Ultimate Truth (Paramattha-sacca)

The level of mind and matter, where only impermanent, suffering, non-self phenomena exist.



The Buddha's Approach

The Buddha did not reject conventional designations - he used terms like "Ananda" and "Rahula."

What he rejected was the belief that these designations refer to permanent, substantial entities.

The Five Aggregates

Form (Rupa)

Physical phenomena, the body and material elements

Feeling (Vedana)

Pleasant, unpleasant, or neutral sensations

Perception (Sañña)

Recognition and labeling of experiences

Mental Formations (Sankhara)

Volitional activities and thoughts

Consciousness (Viññana)

Awareness through the six sense doors

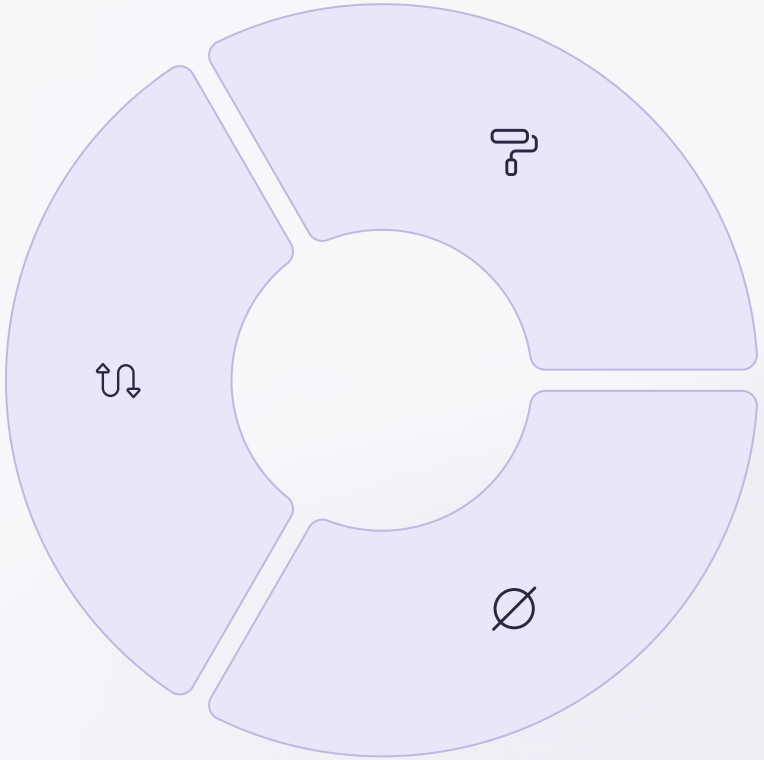
The Role of Perception

Perception (Saññā) plays a crucial role in creating the illusion of permanent entities. It labels what is seen as "person," "deva," or "brahma."

The Three Characteristics

Impermanence (Anicca)

All phenomena are constantly changing and dissolving



Suffering (Dukkha)

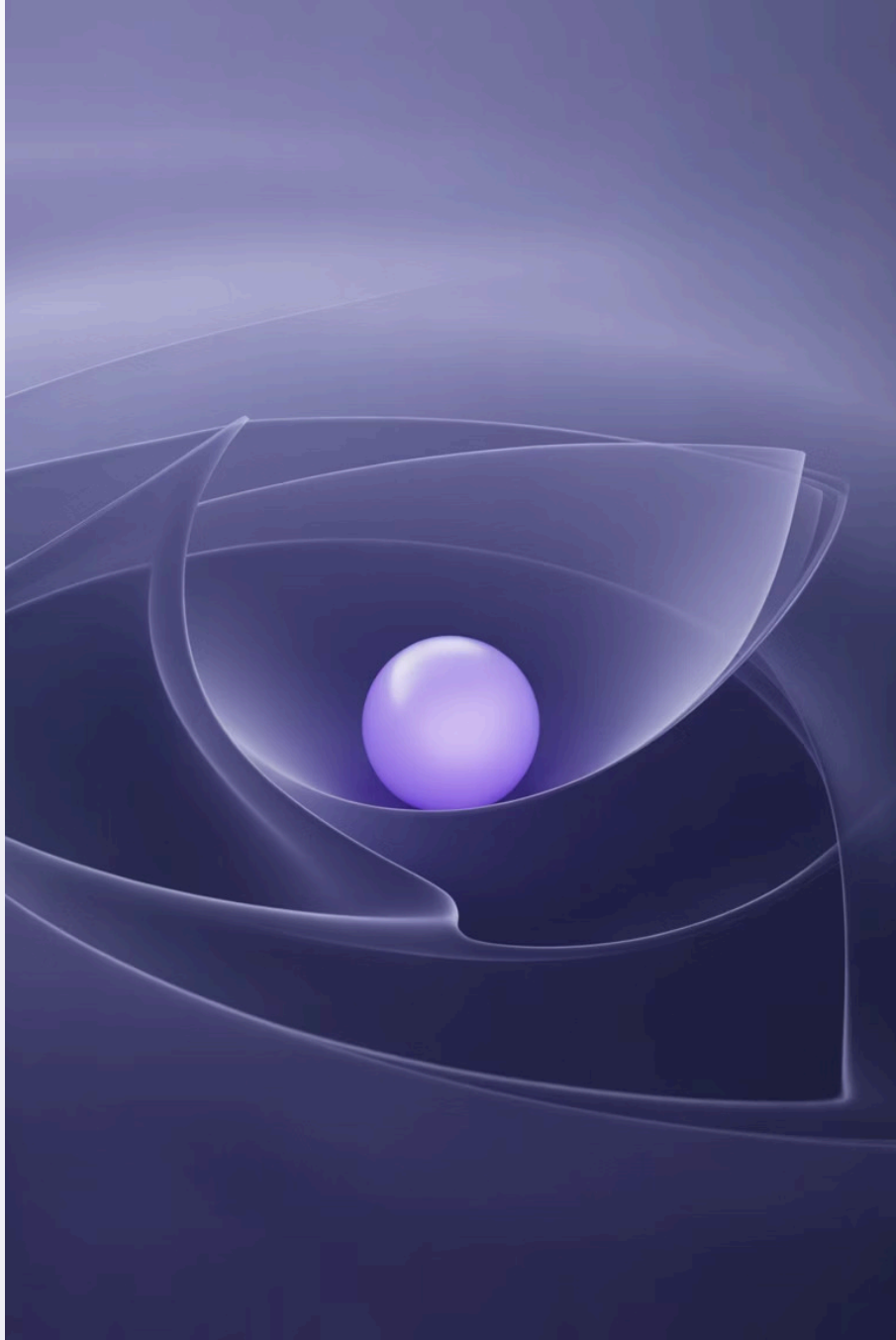
All conditioned phenomena are unsatisfactory

Non-self (Anatta)

No permanent self or essence exists in any phenomena

The Voidness of Mind and Matter

When we search deeply, we find that even mind and matter are "void" - they lack any permanent essence or self.



Dependent Origination

The Buddha taught that all phenomena arise dependent on conditions. When ignorance ceases, the entire chain of suffering can be broken.

Breaking the Chain of Dependent Origination

Ignorance Ceases

When we truly understand suffering, ignorance that perceives happiness in impermanent realms ceases

Craving and Clinging Cease

Without ignorance, craving and clinging have no basis

Kamma Formation Ceases

Without craving and clinging, no new kamma is created

Future Aggregates End

Without new kamma, no new aggregates arise in the future

Nirodha: The Cessation

Nirodha refers to the cessation of suffering through the ending of defilements and aggregates.

The Path to Nibbana

Insight Meditation

Directly observing the three characteristics

Wisdom Development

Understanding the true nature of phenomena

Liberation

Freedom from ignorance and craving

Nibbana

The ultimate peace and coolness

The Motorcycle Method

The teaching uses the metaphor of a motorcycle to represent a method of investigation that can access narrow places that larger vehicles (conventional thinking) cannot reach.

The Wisdom Glasses

The Buddha's teaching provides us with "wisdom glasses" that allow us to see beyond conventional reality to the ultimate truth of phenomena.

From Bodha Gaya to Nibbana

1. **Conventional Reality**
   Starting with the concept of "Bodha Gaya city"
2. **Investigation**
   Finding only buildings and people
3. **Deeper Analysis**
   Breaking down to elements
4. **Mind and Matter**
   Discovering only mental and physical phenomena
5. **Three Characteristics**
   Seeing impermanence, suffering, non-self
6. **Cessation**
   Breaking the chain of dependent origination
7. **Nibbana**
   Reaching ultimate peace

The Importance of Direct Experience

The teaching emphasizes direct investigation and experience rather than theoretical understanding. "Isn't this worth examining?" is repeated throughout.

The Dialogue Format

The teaching uses a dialogue format with questions and answers, encouraging active participation in the investigation process.

The Practical Application

Daily Observation

Apply this method of investigation to everyday experiences

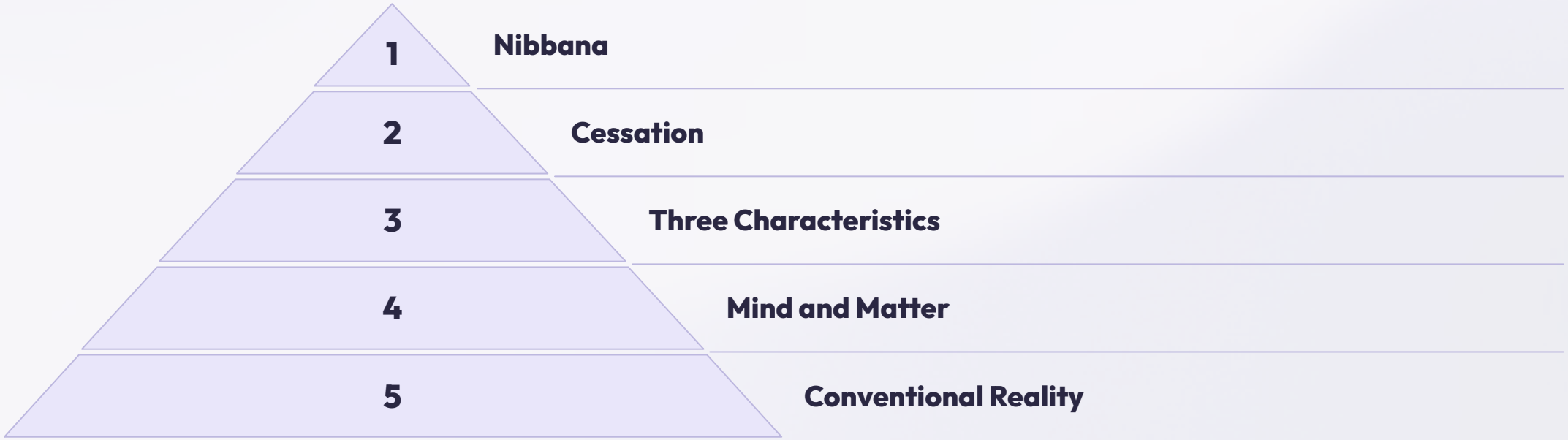
Meditation Practice

Develop sustained attention to the arising and passing of phenomena

Wisdom Development

Cultivate insight into the three characteristics

The Progressive Understanding



The Bodha Gaya Example

Bodha Gaya serves as a powerful example because it is a place of great significance in Buddhism - the site of the Buddha's enlightenment - yet even this sacred place, when investigated, reveals the same truth of emptiness.

The Ultimate Goal

> When there are no aggregates, isn't there peace?
>
> When there are no defilements, isn't there coolness?

The ultimate goal of the Buddha's teaching is the attainment of Nibbana - the state of perfect peace and coolness that comes from the cessation of suffering.

The Teacher

Sao Dhammasami @ Bhikkhu Indasoma

Siridantamahapalaka/Author/Researcher

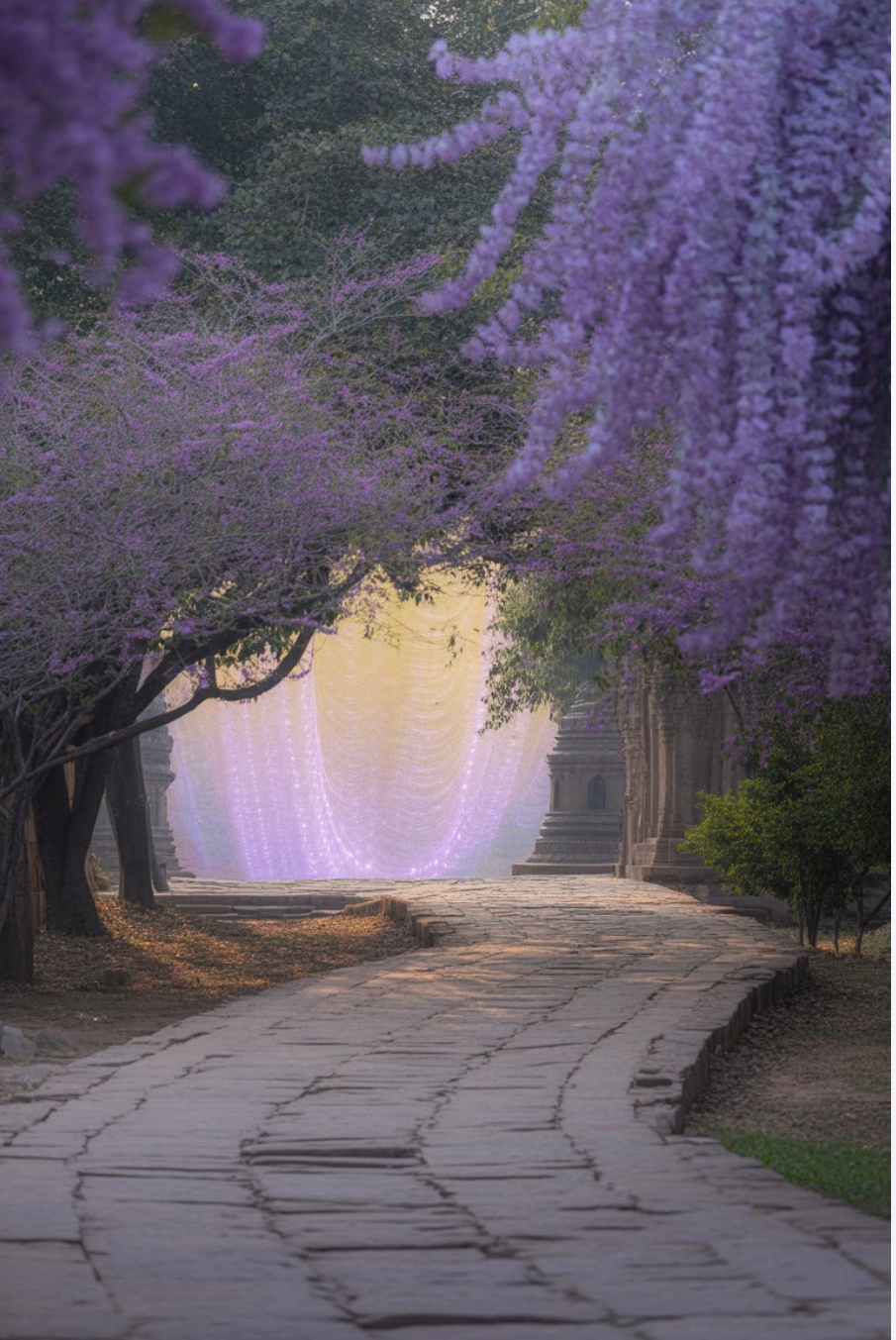
Academic Qualifications

Education

- BA(DEQ)
- M.A(Literature)
- M.A(Pali)
- Ph.D (Candidate)
- Dip in Social Work (Yangon University)

Certifications

- Certified FCTOT Trainer(American Center)
- Certified Master Trainer (European International University,Paris)
- Consultant Trainer of SCORE(Switzerland Geneva)
- Certificate in International Mediator (IBSC)
- Certified Counselling Psychologist



The Journey from Bodha Gaya to Nibbana

This teaching uses Bodha Gaya as a starting point for a profound investigation that leads all the way to the understanding of Nibbana.

Sadhu Sadhu Sadhu

Bodha Gaya မှ တည် နိဗ္ဗာန်ဆီသို့

From Bodha Gaya to Nibbana

How wrong attention (ayoniso manasikāra) creates suffering

A Story of Attachment and Suffering

"Here's a story you might not have heard before. A man and woman, destined by their past karma, became husband and wife. Both were excellent at their work – the wife was very good at her job, and so was the husband."

Financial Prosperity

"In modern times, weren't they doing well financially? They bought gold with their extra money. They lived together for five years without having any children."

Financial Success

The couple was doing well financially in their early years together

Wise Investment

They invested their extra money in gold

Five Childless Years

They lived together for five years without having children

The Joy of Parenthood

"In the sixth year, they had a son. Weren't the couple overjoyed like cats playing with cloth? They were so happy when their son was born."

"From then on, over the next five years, they had five sons in total."

Changes in Family Dynamics

"Could the mother continue working? Their two-person workforce reduced to one, right?"

"When one person stopped working, didn't their food expenses increase by five mouths?"

Two Working Adults

Both parents working full-time

Children Arrive

Five sons born over five years

One Income, More Expenses

Mother stops working, expenses increase

Financial Strain Begins

"After seven or eight years, their income couldn't match their expenses. They had to sell their gold, you see?"

Deteriorating Financial Situation

"Later, there was no more gold to sell, and the income wasn't enough."

Relationship Deterioration

"When their living conditions became difficult, the husband became irritable. He complained about excessive kitchen expenses."

"The wife couldn't take it anymore and argued back."

The Argument Escalates

> "She said, 'It's because you're incompetent! Look at Mr. Smith's family next door. They have twelve people in their household. Ten children and two parents - twelve people total. Look how well they manage their food and living!'"

"They argued and eventually divorced. When people argue, is it from love or hate? It's from hate! Isn't this worth thinking about? These are things to consider."

The Five Aggregates of Form

"There are five aggregates of form (rūpakkhandha) related to the five sense doors:"

1. Eyes and visible forms
2. Ears and sounds
3. Nose and smells
4. Tongue and tastes

   (sweet, sour, spicy, salty, bitter, astringent)
5. Body and tangible objects

   (earth element, fire element, air element)

The Nature of the Five Sense Doors

"These are the five sense doors. In these rūpakkhandha, there is neither good nor bad inherently. Good and bad arise only through wrong attention (ayoniso manasikāra)."

After the Divorce

"After the couple divorced and two or three months passed, during the summer months of Tabaung and Tagu when schools were closed, people were busy with various ceremonies - some with novitiation ceremonies, some with weddings, some with house-warming ceremonies."

Community Involvement

"Village elders would attend these ceremonies. The elders would ask, 'We heard there's a couple who divorced in your neighborhood, is that true?' Wouldn't they ask that? And wouldn't people respond, 'Yes, that's true'?"

"They'd ask, 'How long has it been?'"

"'About three months now.'"

Elders' Concern

> "With all the elders in your neighborhood, should you let it go on this long? You should help reconcile them."

"The elders from different villages would discuss this. The neighborhood elders would also bring it up at weddings, novitiation ceremonies, and house-warmings."

Community Intervention

"They'd say, 'We don't feel right about this. We should help reconcile them.'"

"They'd say, 'You take the wife's side, I'll take the husband's side.'"

Community Concern

Village elders feel responsible for maintaining harmony

Strategic Approach

Elders divide responsibilities to counsel both parties

Cultural Value

Reconciliation seen as community responsibility

Elders' Counseling

"They'd ask, 'How many times have you two fought?' 'Just this once.'"

"The elders would respond, 'We've had four fights in our marriage. It took four times before things really settled down.'"

Wisdom from Experience

> "We fought four times, but now we don't fight anymore. You should be patient at least this one time," wouldn't they say that?

The elders share their own marital experiences to help the couple gain perspective on their situation.

The Tongue Metaphor

"Wouldn't they ask, 'When you eat, don't you sometimes accidentally bite your tongue?' Wouldn't they answer 'Yes'?"

"Wouldn't they ask 'Why did you bite it?' 'It was unintentional. Just like this situation - it was unintentional, so you should be patient.'"

Reconciliation

"When they reasoned like this, the couple was able to reconcile. Didn't they get back together?"

Conflict

The couple argues and divorces

Intervention

Community elders counsel both parties

Wisdom

Elders share personal experiences and metaphors

Reconciliation

The couple reunites

Examining the Nature of Love and Hate

"Let's examine this: if there was truly something to love between the man and woman, would they fight? When there is something to love, there is no fighting."

"And if there was truly something to hate, could they be reconciled? No, they couldn't."

The Absence of Inherent Love or Hate

> "Isn't it clear there was nothing to hate? Isn't it clear there was nothing to love?"

This insight reveals that neither love nor hate are inherent in the relationship itself, but arise from our mental attitudes.

Neutral Feelings in Sense Experiences

"That's why it's taught that neutral feeling (upekkhā vedanā) arises in the eye, neutral feeling arises in the ear, neutral feeling arises in the nose, neutral feeling arises in the tongue."

Eye

Neutral feeling arises in the eye

Ear

Neutral feeling arises in the ear

Nose

Neutral feeling arises in the nose

Tongue

Neutral feeling arises in the tongue

Mind-Generated Feelings

"Isn't it taught that pleasant feeling (somanassa vedanā) and unpleasant feeling (domanassa vedanā) arise in the mind?"

Mind-Generated Feelings

- Pleasant feeling (somanassa vedanā)
- Unpleasant feeling (domanassa vedanā)

The Role of Wrong Attention

"This happens because of wrong attention (ayoniso manasikāra)."

⊗ Wrong attention (ayoniso manasikāra) transforms neutral sense experiences into pleasant or unpleasant feelings, creating suffering.

Examining Inherent Qualities

"Now, in what is seen and what is to be seen, is there anything inherently lovable? Is there anything inherently hateful? Isn't this worth examining?"

"These phenomena are free from love and hate. It's wrong attention that creates these feelings."

Perception and Investigation

> "Therefore, 'Perception (saññā) covers what is seen, and when perception is investigated, doubt is cleared.'"

"What is seen is just visible form-element. Perception labels it as 'princess' or 'prince.' Isn't this a misperception?"

The Path to Clarity

"Perception covers what is seen. Only when perception is investigated can doubt be cleared..."

Seeing

Pure sense experience

Perception

Labeling what is seen

Investigation

Examining perception

Clarity

Doubt is cleared

Understanding Ayoniso Manasikāra

Wrong Attention Defined

Ayoniso manasikāra (wrong attention) refers to attending to things in an improper, unwise manner that doesn't align with reality.

The Couple's Wrong Attention

Financial Challenges

The couple faced genuine financial difficulties

Wrong Attention

They interpreted these challenges as personal failings and blame

Result

Their wrong attention created suffering and conflict

The Neutral Nature of Sense Experience

The Buddha taught that our raw sense experiences are inherently neutral. The eye sees forms, the ear hears sounds, but these experiences themselves are neither pleasant nor unpleasant.

How Wrong Attention Creates Suffering

1. **Neutral Experience**
   Sense contact occurs (seeing, hearing, etc.)
2. **Wrong Attention**
   Mind applies improper focus (ayoniso manasikāra)
3. **Mental Fabrication**
   Pleasant or unpleasant feelings are generated
4. **Attachment/Aversion**
   Craving or rejection arises
5. **Suffering**
   Dukkha manifests in various forms

The Five Aggregates in Detail

Form (Rūpa)

The physical aspect of experience, including the body and all material objects perceived through the five senses.

- Eyes and visible forms
- Ears and sounds
- Nose and smells
- Tongue and tastes
- Body and tangible objects

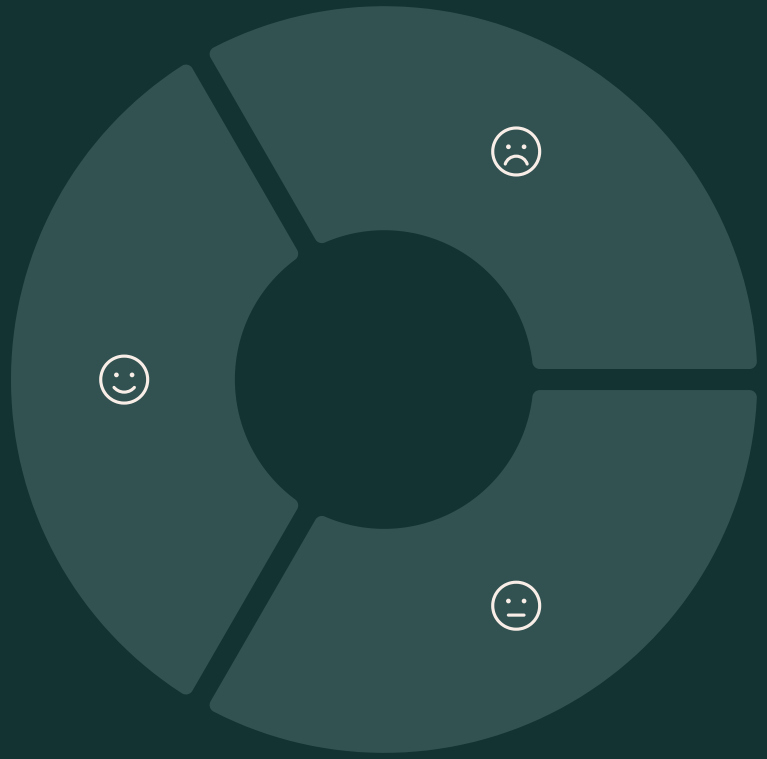
Feeling (Vedanā)

The affective tone of experience, which can be pleasant, unpleasant, or neutral.

Pleasant

Somanassa (mental pleasure)

Sukha (physical pleasure)



Unpleasant

Domanassa (mental pain)

Dukkha (physical pain)

Neutral

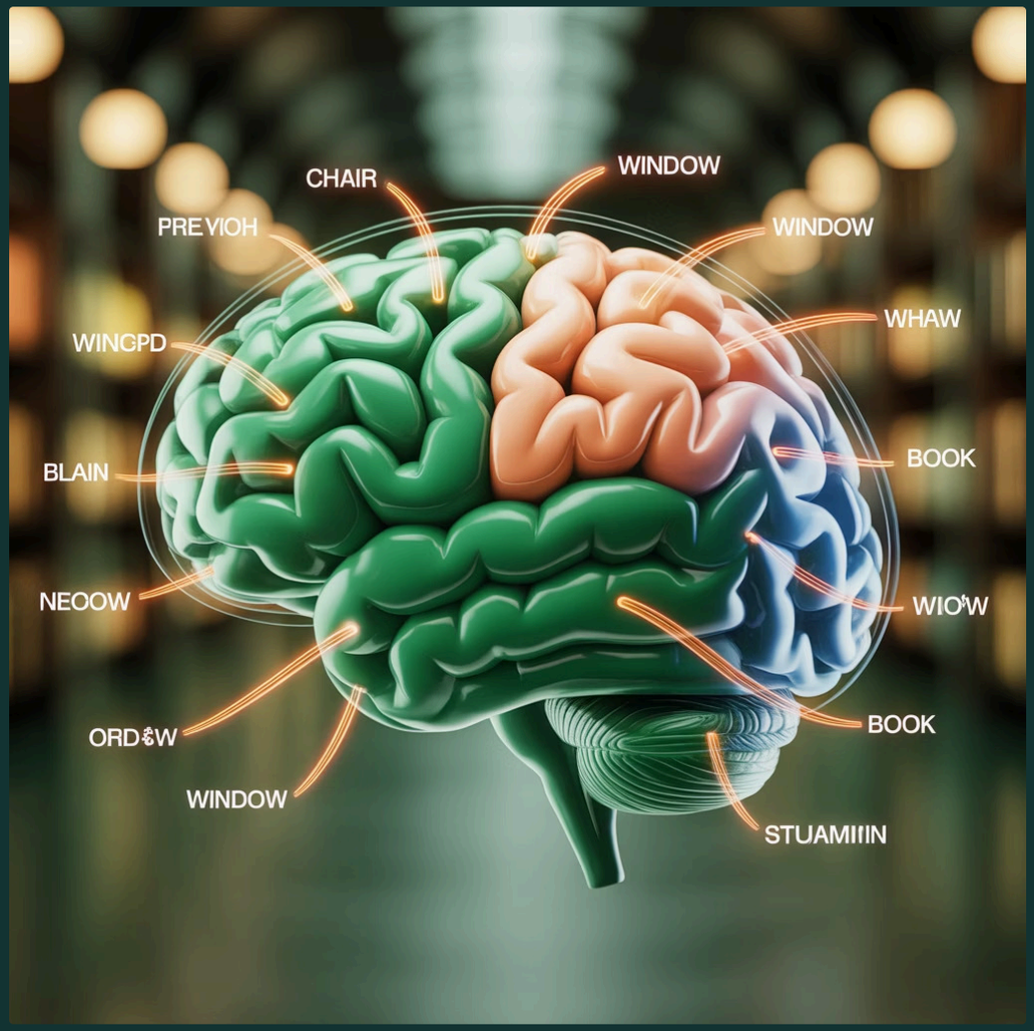
Upekkhā (equanimity)

Neither pleasant nor unpleasant

Perception (Saññā)

The mental function that recognizes, labels, and categorizes sense experiences.

Perception takes raw sense data and applies labels based on past experiences and conditioning. It's what makes us recognize a tree as "tree" or a person as "friend" or "stranger."



Mental Formations (Saṅkhāra)

The volitional activities of the mind that shape our thoughts, intentions, and actions.

Intention

The will to act that drives karma

Attention

Where and how we focus our mind

Volition

The mental energy behind choices

Emotion

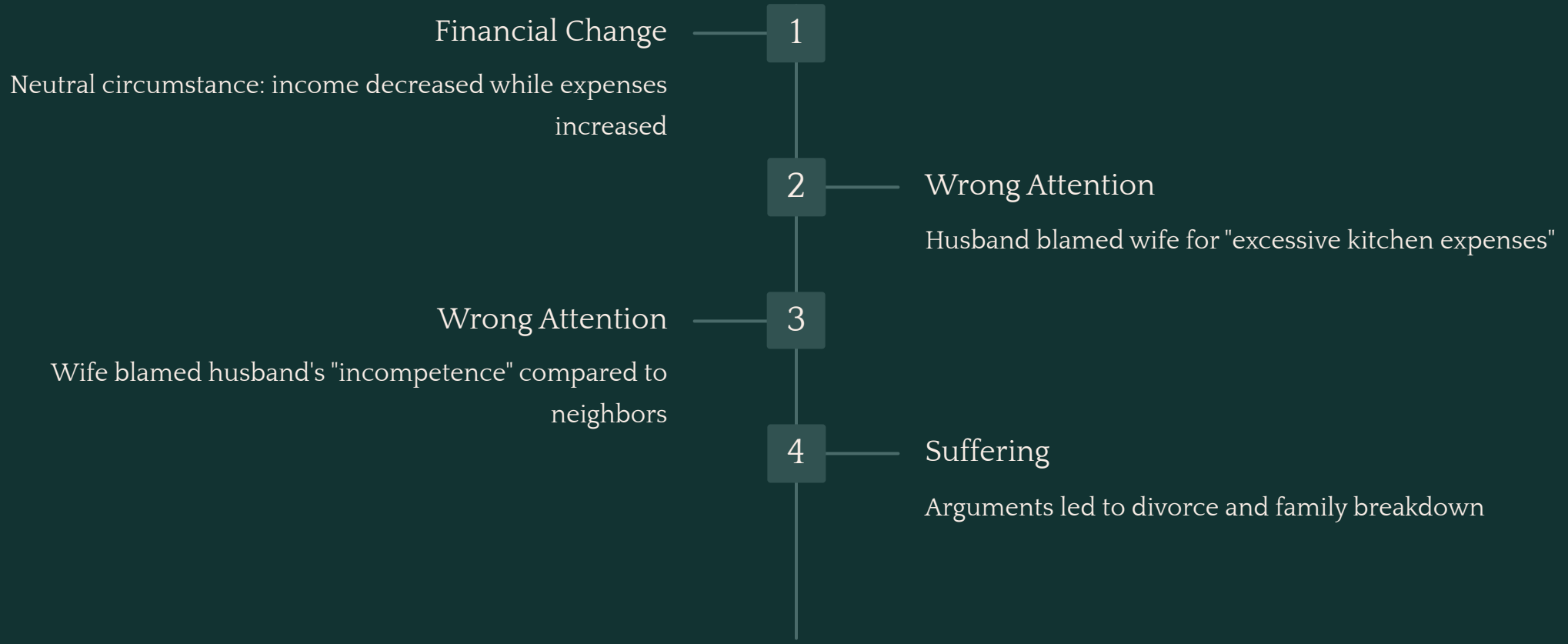
Feelings that color experience

Consciousness (Viññāṇa)

The basic awareness that allows for the knowing of an object through a sense door.

- Eye-consciousness
- Ear-consciousness
- Nose-consciousness
- Tongue-consciousness
- Body-consciousness
- Mind-consciousness

The Role of Ayoniso Manasikāra in the Couple's Story



The Community's Yoniso Manasikāra

In contrast to the couple's wrong attention, the village elders demonstrated wise attention (yoniso manasikāra).

Seeing the Bigger Picture

Elders recognized the value of the marriage beyond the temporary conflict

Sharing Wisdom

They offered perspective from their own experiences

Using Skillful Metaphors

The tongue-biting analogy helped reframe the situation

The Tongue Metaphor Explained

> "When you eat, don't you sometimes accidentally bite your tongue? It was unintentional. Just like this situation - it was unintentional, so you should be patient."

This metaphor illustrates that just as we don't hold grudges against our tongue or teeth when accidents happen, we shouldn't hold grudges against loved ones for unintentional hurts.

The Absence of Inherent Love or Hate

"If there was truly something to love between the man and woman, would they fight? When there is something to love, there is no fighting."

"And if there was truly something to hate, could they be reconciled? No, they couldn't."

This insight reveals that neither love nor hate are inherent qualities in people or relationships. They arise from our mental attitudes and attention.

Neutral Feelings in Sense Experience

Eye

Neutral feeling arises in the eye

Ear

Neutral feeling arises in the ear

Nose

Neutral feeling arises in the nose

Tongue

Neutral feeling arises in the tongue

Body

Neutral feeling arises in the body

The Buddha taught that our raw sense experiences are inherently neutral.

Mind-Generated Feelings

"Pleasant feeling (somanassa vedanā) and unpleasant feeling (domanassa vedanā) arise in the mind."

The Process of Perception

"Perception (saññā) covers what is seen, and when perception is investigated, doubt is cleared."

Raw Seeing

Pure visual data without labels

Perception

Mind applies labels and categories

Emotional Response

Feelings arise based on perception

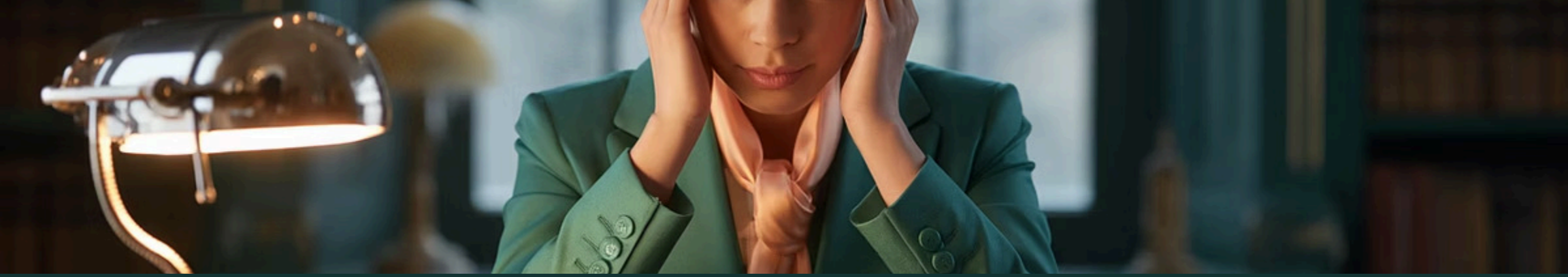
Investigation

Examining the process reveals truth

Misperception Example

"What is seen is just visible form-element. Perception labels it as 'princess' or 'prince.' Isn't this a misperception?"

When we see a person, we're actually just seeing colors and shapes. Our perception adds labels like "beautiful," "ugly," "friend," or "enemy" - none of which exist in the raw visual data.



The Four Noble Truths Perspective

1. The Truth of Suffering (Dukkha)

The couple's story illustrates how suffering manifests in everyday life - from financial stress to relationship breakdown.

2. The Cause of Suffering (Samudaya)

Wrong attention (ayoniso manasikāra) is identified as a key cause of suffering in this teaching.

Craving

Desire for things to be different than they are

Aversion

Rejection of present circumstances

Wrong Attention

Focusing on aspects that generate suffering

3. The Cessation of Suffering (Nirodha)

The couple's reconciliation shows that suffering can end when wrong attention is replaced with wise attention.

4. The Path to the Cessation of Suffering (Magga)

The elders' intervention demonstrates elements of the Noble Eightfold Path:

1

Right View

Understanding the true nature of the situation

2

Right Intention

Motivation to help reconcile the couple

3

Right Speech

Using skillful metaphors and gentle persuasion

4

Right Action

Taking steps to bring the couple back together

Yoniso Manasikāra: The Antidote

Wise attention (yoniso manasikāra) is the opposite of wrong attention and the remedy for the suffering it causes.

Characteristics of Wise Attention:

- Seeing things as they truly are
- Understanding impermanence
- Recognizing non-self
- Acknowledging suffering

Practical Applications

Developing Wise Attention in Daily Life

Mindfulness

Cultivating present-moment awareness

Reflection

Examining our perceptions and assumptions

Meditation

Formal practice to develop mental clarity

Study

Learning the Buddha's teachings

The Role of Community

The story highlights how community wisdom and intervention can help individuals overcome wrong attention.

In Buddhist practice, the sangha (community) serves as a support system for developing wise attention and overcoming delusion.

Investigating Perception

"Only when perception is investigated can doubt be cleared..."

1. **Notice Perception**
   Become aware of how you're labeling experience
2. **Question Labels**
   Ask if these labels are inherent in the object
3. **Observe Feelings**
   Notice how labels generate pleasant/unpleasant feelings
4. **See Clearly**
   Recognize the constructed nature of experience

The Couple's Reconciliation

The story's resolution demonstrates how shifting from wrong attention to wise attention can transform conflict into harmony.

The Metaphor of Biting One's Tongue

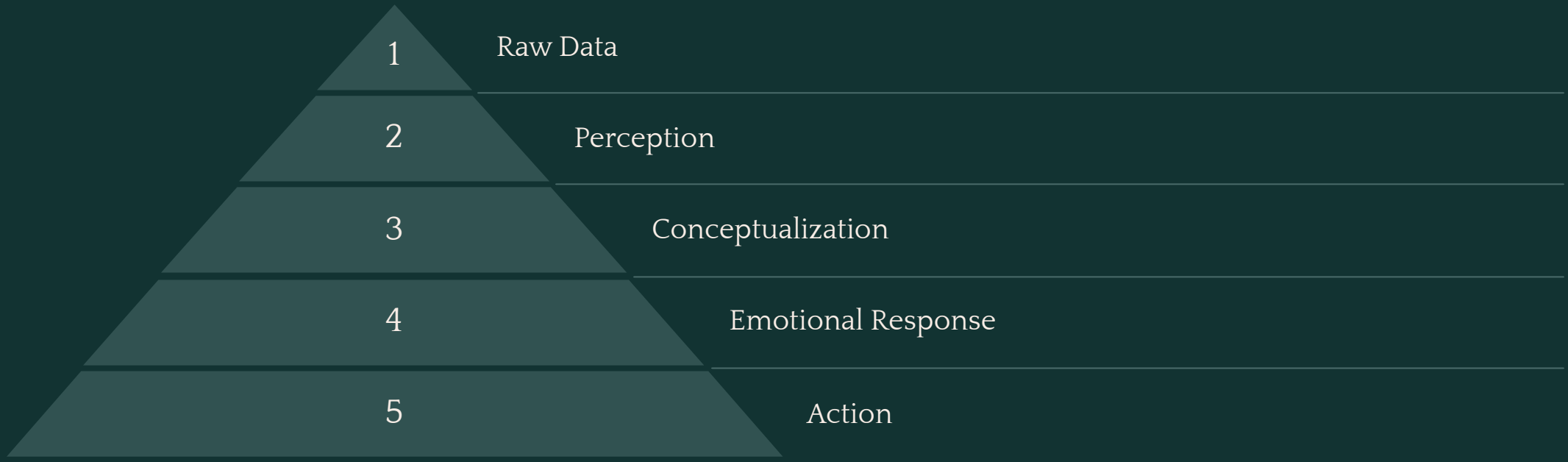
> "When you eat, don't you sometimes accidentally bite your tongue? It was unintentional. Just like this situation - it was unintentional, so you should be patient."

This metaphor teaches several important lessons about relationships:

- Unintentional harm still hurts
- We don't hold grudges against ourselves
- Patience heals accidental wounds

The Nature of Perception

"Perception (saññā) covers what is seen, and when perception is investigated, doubt is cleared."



Our experience builds from raw sensory data through layers of mental processing.

Investigating the Five Aggregates

The Buddha taught that investigating the five aggregates (form, feeling, perception, mental formations, consciousness) leads to liberation from suffering.

The Couple's Journey

Initial Harmony

Successful marriage and financial stability

Reconciliation

Return to harmony through wise attention

Community Intervention

Elders provide wisdom and perspective

Family Growth

Five sons born, changing family dynamics

Financial Challenges

Expenses exceed income, assets depleted

Conflict

Wrong attention leads to blame and divorce

The Neutrality of Experience

The Buddha's teaching emphasizes that our raw sensory experiences are inherently neutral - neither good nor bad, lovable nor hateful.

It is our mental processing - particularly wrong attention - that creates the judgments, preferences, and aversions that lead to suffering.

The Path to Freedom

By understanding how wrong attention creates suffering, we can begin to cultivate wise attention and find freedom from unnecessary mental anguish.

Awareness

Recognizing wrong attention in action

Investigation

Examining perceptions and assumptions

Wise Attention

Developing skillful mental habits

Liberation

Freedom from suffering caused by wrong attention

Conclusion: The Power of Attention

> "In these rūpakkhandha, there is neither good nor bad inherently. Good and bad arise only through wrong attention (ayoniso manasikāra)."

This teaching reveals that our suffering is not inherent in our experiences but created by how we attend to them. By developing wise attention, we can transform our relationship with life's challenges and find greater peace and harmony.

Dependent Origination: The Path to Liberation

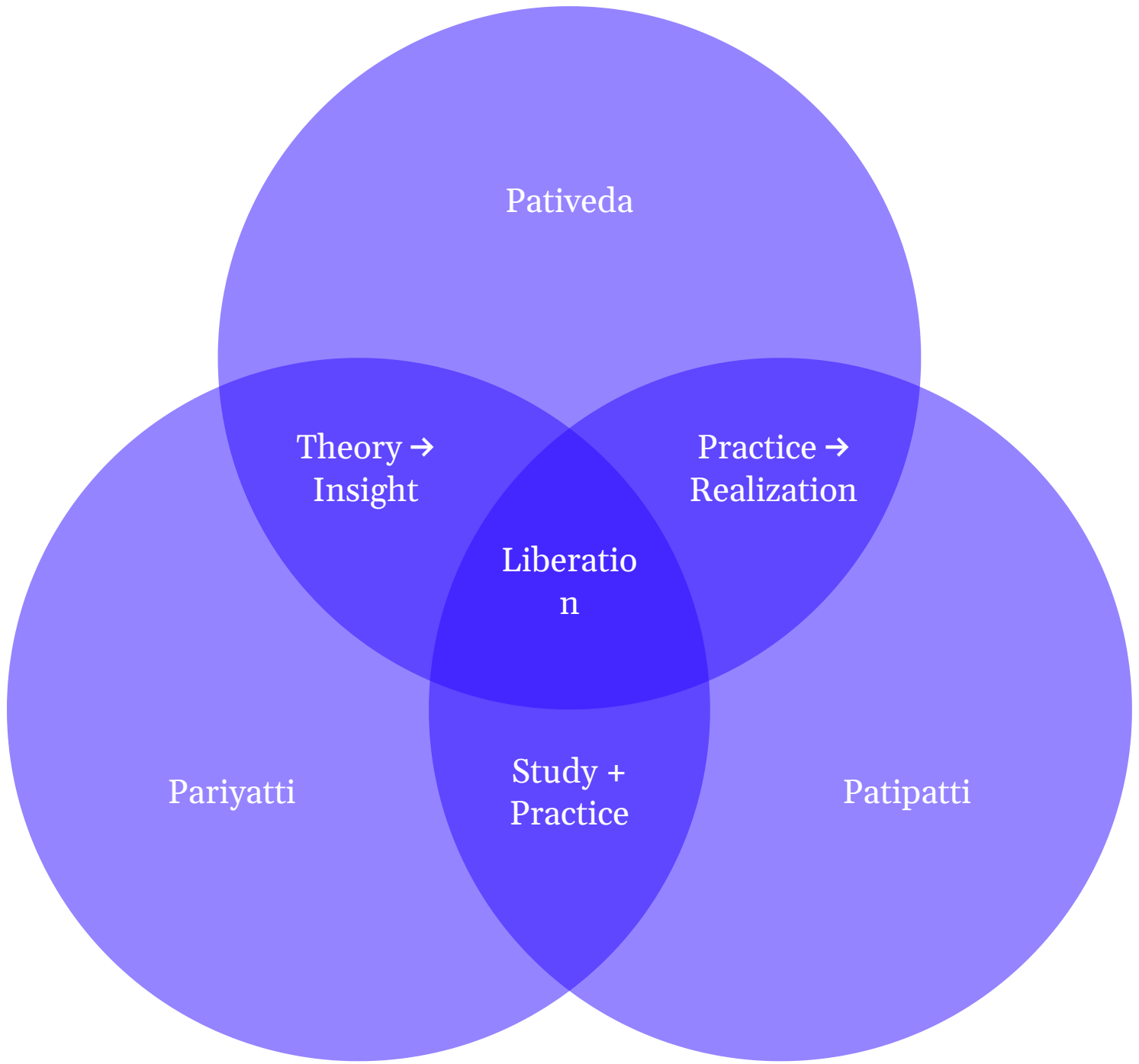
This document explores the Dependent Origination (D.A.) process, a fundamental teaching in Buddhism that explains the cycle of existence and the path to liberation. By understanding and practicing these teachings, one can achieve freedom from suffering (dukkha) and realize Nibbāna.

Created By Sao Dhammasami Ph.D(Candidate),M.A(Pali)

Eight Essential Points of Study

1	**2 Roots** The fundamental causes that initiate the cycle of existence.
2	**2 Truths** The essential realities that must be understood.
3	**4 Groups of Layers** The categorization of the twelve factors into four distinct groups.
4	**12 Factors** The twelve interconnected links in the chain of Dependent Origination.
5	**3 Connections** The three ways the factors are connected to each other.
6	**3 Rounds of Existence** The three cycles that perpetuate suffering.
7	**3 Periods of Time** The past, present, and future aspects of the cycle.
8	**20 Factors of Cause and Effect** The detailed analysis of causal relationships within the cycle.

The Three Stages of Learning



Pariyatti

Learning and studying the Dependent Origination process with its chart. This involves memorizing the teachings so they can be recalled when needed.

Patipatti

Direct knowledge through practice. This is understanding the teachings through personal experience and meditation.

Pativeda

Realization of Nibbāna, which is the ending of dukkha (suffering). This is the ultimate goal of the practice.

Three Levels of Understanding (Pariññā)

Ñāta Pariññā

Full understanding by study. This is the intellectual comprehension of the teachings through learning and memorization.

Tīraṇa Pariññā

Full understanding by contemplation. This involves reflecting deeply on the teachings and seeing how they apply to one's own experience.

Pahāna Pariññā

Full understanding with abandoning of kilesa (defilements). This is the complete realization that leads to the elimination of mental impurities.

These three levels represent the progressive deepening of understanding that occurs as one moves from theoretical knowledge to direct experience and finally to complete liberation.

Three Types of Knowledge (Ñāṇa)

Sacca Ñāṇa

Knowledge of truth that comes by listening to talks. This is the initial understanding gained through hearing the teachings.

Kicca Ñāṇa

Functional knowledge of the truth that comes by contemplation, in accordance with the truth. This is understanding how to apply the teachings in practice.

Kata Ñāṇa

The knowledge of the ending of the practice. This is the realization that the work is done and liberation has been achieved.

The Three Aspects of Buddha's Teachings (Sāsana)

Pariyatti

The theoretical aspect of the teachings, involving study and memorization.

Patipatti

The practical aspect of the teachings, involving meditation and direct experience.

Pativeda

The realization aspect of the teachings, involving the attainment of Nibbāna.

These three aspects correspond to the three levels of understanding (pariññā) and the three types of knowledge (ñāṇa) discussed earlier.

The Division of Duties

Teacher's Duty

For learning by heart, it is the teacher's duty to teach and talk. The teacher provides the theoretical knowledge (pariyatti) that forms the foundation of practice.

Student's Duty

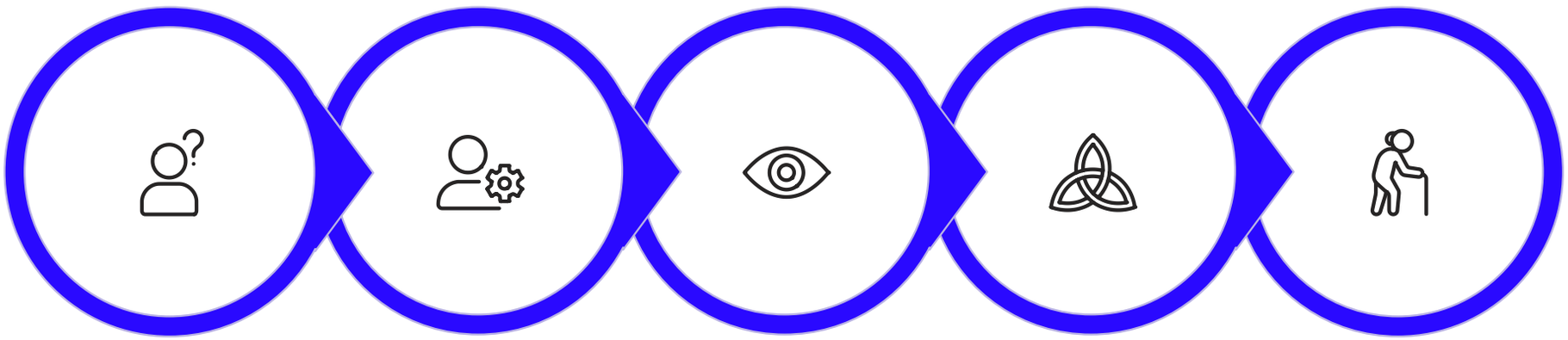
Practice is the yogi's or student's duty. The student must apply the teachings through meditation and direct experience (patipatti).

Dhamma's Duty

Realization is the Dhamma's duty and it comes by itself with the practice. When the practice is correct, the realization of Nibbāna (pativeda) occurs naturally.

Introduction to the 12 Factors of Dependent Origination

The Dependent Origination process consists of twelve interconnected factors that explain how suffering arises and how it can be ended. Understanding these factors is essential for liberation from the cycle of rebirth.



Ignorance | Formations | Consciousness | Name-and-Form | Six Senses

These twelve factors operate in a continuous cycle, with each factor conditioning the arising of the next. By understanding this process, one can break the cycle and achieve liberation.

The Two Roots of Dependent Origination

Avijjā (Ignorance)

The first of the two roots is ignorance, which is the failure to see things as they truly are. This ignorance leads to the formation of karma and perpetuates the cycle of rebirth.

- Not understanding the Four Noble Truths
- Not seeing the impermanent nature of all phenomena
- Believing in a permanent self or soul

Taṇhā (Craving)

The second root is craving, which is the desire for sensual pleasures, existence, or non-existence. This craving leads to clinging and further perpetuates the cycle.

- Desire for pleasant sensations
- Attachment to continued existence
- Desire for annihilation

These two roots are the primary causes of suffering and the continuation of the cycle of rebirth. By eliminating these roots through wisdom and practice, one can achieve liberation.

The Two Truths in Dependent Origination

Conventional Truth (Sammuti-sacca)

This refers to the everyday understanding of reality, where we perceive distinct individuals, objects, and phenomena. It is the level of truth that operates in ordinary discourse and conventional understanding.

- Recognizes the apparent reality of separate entities
- Uses conventional language and concepts
- Necessary for everyday functioning

Ultimate Truth (Paramattha-sacca)

This refers to the deeper reality that transcends conventional understanding, where all phenomena are seen as impermanent, unsatisfactory, and without inherent self.

- Recognizes the ultimate nature of all phenomena
- Sees beyond conventional designations
- Leads to liberation when fully realized

Understanding both levels of truth is essential for comprehending Dependent Origination. While conventional truth allows us to discuss the process, ultimate truth reveals its deeper significance.

The Four Groups of Layers in Dependent Origination

Past Causes

This group includes the factors that originated in past lives and condition the present:

- Avijjā (Ignorance)
- Saṅkhāra (Formations)

Present Effects

This group includes the factors that manifest as results in the present life:

- Viññāṇa (Consciousness)
- Nāma-rūpa (Name-and-Form)
- Saḷāyatana (Six Sense Bases)
- Phassa (Contact)
- Vedanā (Feeling)

Present Causes

This group includes the factors that arise in the present and condition the future:

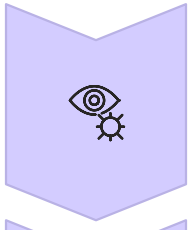
- Taṇhā (Craving)
- Upādāna (Clinging)
- Bhava (Becoming)

Future Effects

This group includes the factors that will manifest as results in future lives:

- Jāti (Birth)
- Jarā-maraṇa (Aging and Death)

The Twelve Factors of Dependent Origination



1. Avijjā (Ignorance)

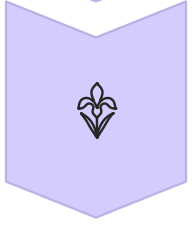
Not understanding the Four Noble Truths and the true nature of reality.

2. Saṅkhāra (Formations)

Volitional activities that generate karma, conditioning future consciousness.

3. Viññāṇa (Consciousness)

The awareness that arises with rebirth and continues through life.

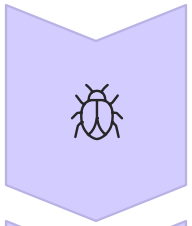


4. Nāma-rūpa (Name-and-Form)

The mental and physical aspects of a being.

These are the first four factors in the chain of Dependent Origination, showing how ignorance leads to the formation of a new being.

The Twelve Factors of Dependent Origination (Continued)

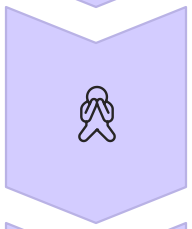


5. Saḷāyatana (Six Sense Bases)

The six faculties of eye, ear, nose, tongue, body, and mind.

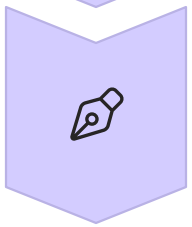
6. Phassa (Contact)

The meeting of sense organ, object, and consciousness.



7. Vedanā (Feeling)

The pleasant, unpleasant, or neutral sensations that arise from contact.

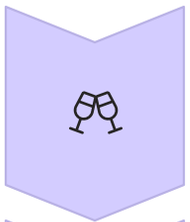


8. Taṇhā (Craving)

The desire for pleasant feelings to continue and unpleasant feelings to cease.

These middle factors show how sensory experience leads to the arising of craving, which is one of the two roots of suffering.

The Twelve Factors of Dependent Origination (Completed)



9. Upādāna (Clinging)

The intensified form of craving that leads to attachment.

10. Bhava (Becoming)

The process of coming into existence in a particular realm.

11. Jāti (Birth)

The manifestation of the five aggregates at the beginning of a new life.

12. Jarā-maraṇa (Aging and Death)

The inevitable processes of decay and dissolution that end in death.

These final factors complete the cycle, showing how clinging leads to rebirth and ultimately to suffering through aging and death.

The Three Connections in Dependent Origination

Past to Present Connection

This connection links the past causes (Avijjā and Saṅkhāra) to the present effects (Viññāṇa, Nāma-rūpa, Saḷāyatana, Phassa, and Vedanā).

It shows how our past ignorance and volitional actions have conditioned our present existence.

Present Internal Connection

This connection links the present effects to the present causes (Taṇhā, Upādāna, and Bhava).

It shows how our current experiences give rise to craving, clinging, and the process of becoming.

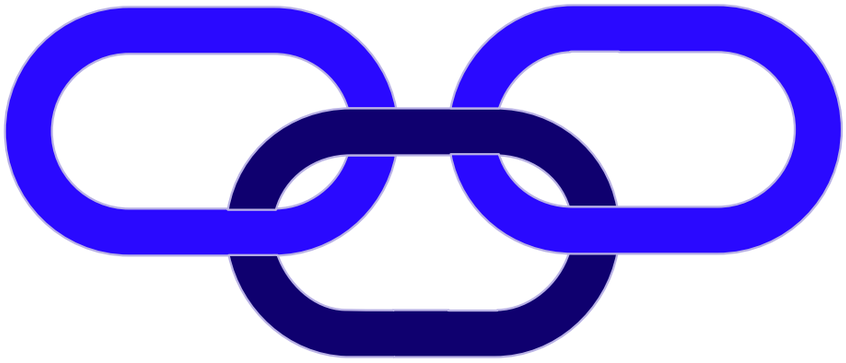
Present to Future Connection

This connection links the present causes to the future effects (Jāti and Jarā-maraṇa).

It shows how our current craving and clinging will lead to future rebirth, aging, and death.

The Three Rounds of Existence

Kilesa Vatta Vipaka Vatta



Kamma Vatta

Kilesa Vatta

The Round of Defilements includes Avijjā (Ignorance), Taṇhā (Craving), and Upādāna (Clinging). These mental impurities drive the cycle of rebirth.

Kamma Vatta

The Round of Actions includes Saṅkhāra (Formations) and the active aspect of Bhava (Becoming). These are the volitional actions that generate karma.

Vipaka Vatta

The Round of Results includes Viññāṇa (Consciousness), Nāma-rūpa (Name-and-Form), Saḷāyatana (Six Sense Bases), Phassa (Contact), Vedanā (Feeling), the passive aspect of Bhava (Becoming), Jāti (Birth), and Jarā-maraṇa (Aging and Death). These are the results of past actions.

The Three Periods of Time in Dependent Origination

Past

This period includes the factors that originated in past lives:

- Avijjā (Ignorance)
- Saṅkhāra (Formations)

These past causes have conditioned our present existence.

Future

This period includes the factors that will manifest in future lives:

- Jāti (Birth)
- Jarā-maraṇa (Aging and Death)

These future effects are conditioned by our present causes.

1 2 3

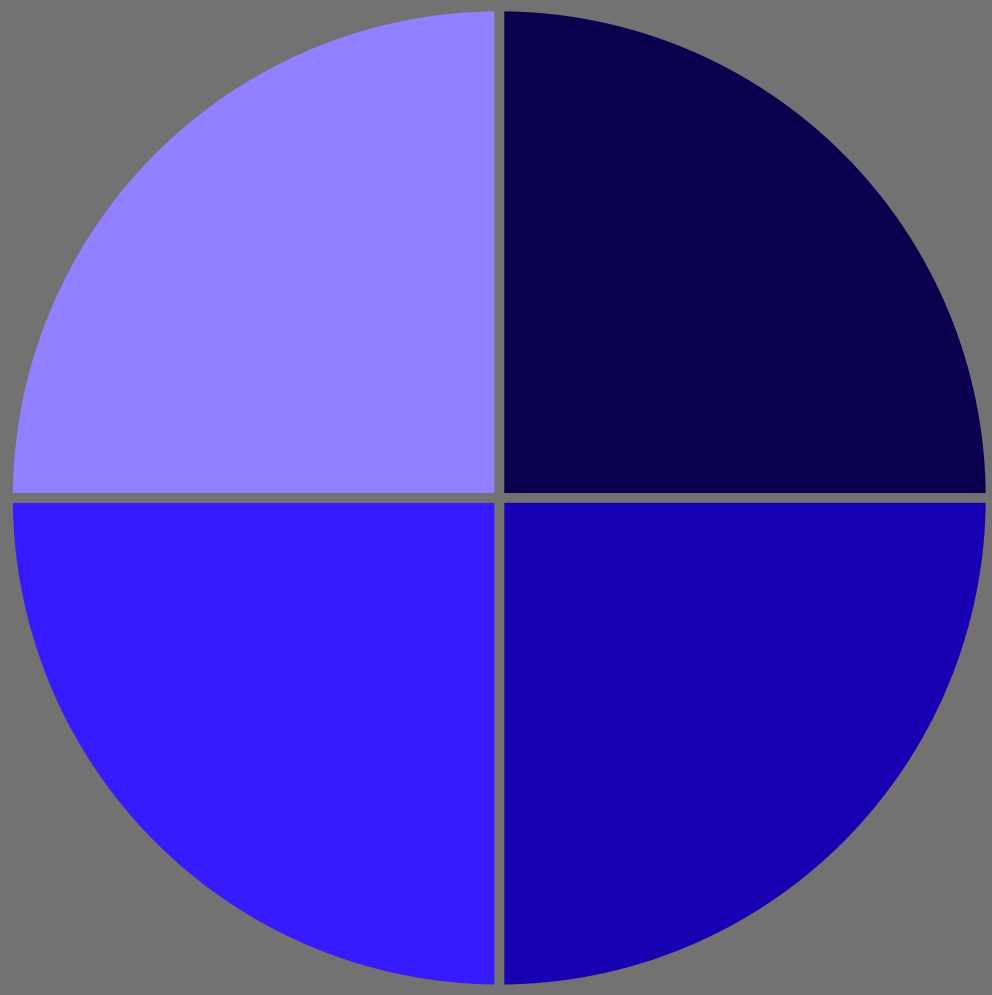
Present

This period includes both the effects of past causes and the causes of future effects:

- Viññāṇa (Consciousness)
- Nāma-rūpa (Name-and-Form)
- Saḷāyatana (Six Sense Bases)
- Phassa (Contact)
- Vedanā (Feeling)
- Taṇhā (Craving)
- Upādāna (Clinging)
- Bhava (Becoming)

The 20 Factors of Cause and Effect

The 20 factors of cause and effect provide a detailed analysis of the causal relationships within the cycle of Dependent Origination. They are derived from the 12 factors but analyzed in terms of their causal connections across the three periods of time.



The 20 factors provide a more detailed understanding of how the cycle of rebirth operates across multiple lifetimes, showing the intricate web of causes and effects that perpetuate suffering.

The 5 Past Causes

Avijjā (Ignorance)

The fundamental delusion that prevents us from seeing things as they truly are.

Saṅkhāra (Formations)

The volitional activities that generate karma and condition future consciousness.

Taṇhā (Craving)

The desire for sensual pleasures, existence, or non-existence from past lives.

Upādāna (Clinging)

The intensified form of craving that leads to attachment from past lives.

Bhava (Becoming)

The process of coming into existence from past lives.

These five factors from past lives have conditioned our present existence, creating the foundation for our current experiences of suffering.

The 5 Present Effects

Viññāṇa (Consciousness)

The awareness that arises with rebirth and continues through life, conditioned by past formations.

Nāma-rūpa (Name-and-Form)

The mental and physical aspects of a being, conditioned by consciousness.

Saḷāyatana (Six Sense Bases)

The six faculties of eye, ear, nose, tongue, body, and mind, conditioned by name-and-form.

Phassa (Contact)

The meeting of sense organ, object, and consciousness, conditioned by the six sense bases.

Vedanā (Feeling)

The pleasant, unpleasant, or neutral sensations that arise from contact.

The 5 Present Causes

Avijjā (Ignorance)

The continued delusion that prevents us from seeing things as they truly are in the present life.

Saṅkhāra (Formations)

The current volitional activities that generate karma and will condition future consciousness.

Taṇhā (Craving)

The present desire for sensual pleasures, existence, or non-existence.

Upādāna (Clinging)

The current intensified form of craving that leads to attachment.

Bhava (Becoming)

The present process of coming into existence that will condition future birth.

These five factors in the present life will condition our future existence, creating the foundation for future experiences of suffering unless the cycle is broken.

The 5 Future Effects

Viññāṇa (Consciousness)

The awareness that will arise with future rebirth, conditioned by present formations.

Nāma-rūpa (Name-and-Form)

The mental and physical aspects of a future being, conditioned by future consciousness.

Saḷāyatana (Six Sense Bases)

The six faculties in a future life, conditioned by future name-and-form.

Phassa (Contact)

The meeting of sense organ, object, and consciousness in a future life.

Vedanā (Feeling)

The pleasant, unpleasant, or neutral sensations that will arise from contact in a future life.

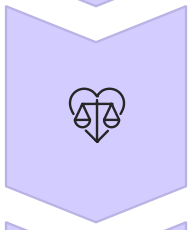
These five factors will manifest in future lives as a result of our present causes, continuing the cycle of rebirth unless the cycle is broken through practice and realization.

Breaking the Cycle: The Path to Liberation

The cycle of Dependent Origination can be broken by eliminating the two roots: ignorance (avijjā) and craving (taṇhā). This is achieved through the practice of the Noble Eightfold Path, which leads to the development of wisdom and the cessation of suffering.

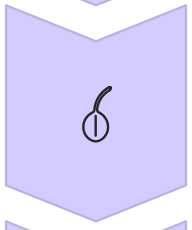
Wisdom (Paññā)

Developing right understanding and right intention to eliminate ignorance.



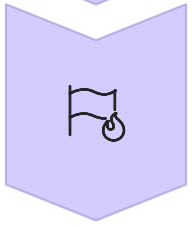
Ethics (Sīla)

Cultivating right speech, right action, and right livelihood to create the conditions for meditation.



Meditation (Samādhi)

Practicing right effort, right mindfulness, and right concentration to develop insight.



Liberation (Vimutti)

Achieving freedom from the cycle of rebirth through the complete elimination of ignorance and craving.

The Importance of Practice

Theoretical Understanding

While theoretical understanding (pariyatti) is important as a foundation, it is not sufficient for liberation. One must move beyond mere intellectual comprehension to direct experience.

> "To learn by heart is the teacher's duty to teach and talk."

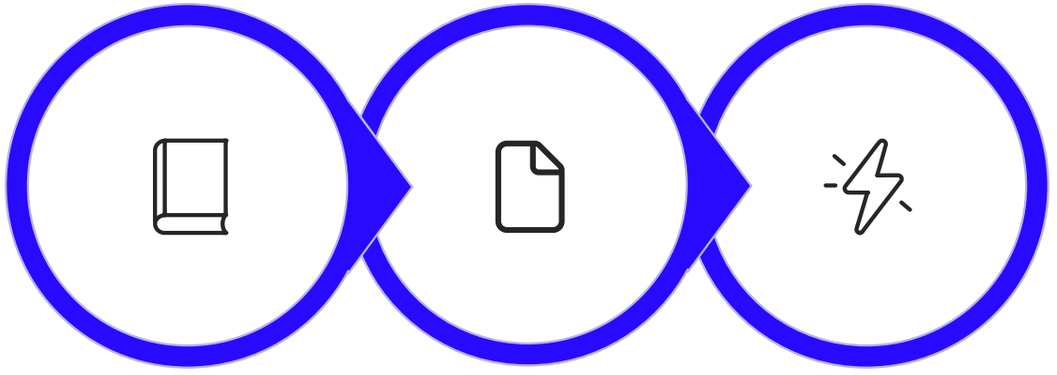
Direct Experience

Practice (patipatti) is essential for developing direct knowledge of the Dependent Origination process. Through meditation and mindfulness, one can observe the arising and passing away of phenomena in one's own experience.

> "Practice is the yogi's or student's duty."

The ultimate goal is realization (pativeda), which "comes by itself with the practice." When the practice is correct and diligent, the realization of Nibbāna occurs naturally as the culmination of the path.

Summary: The Path to Liberation



Study Practice Realization

The study of Dependent Origination reveals the intricate web of causes and conditions that perpetuate suffering and rebirth. By understanding the eight essential points—2 roots, 2 truths, 4 groups of layers, 12 factors, 3 connections, 3 rounds of existence, 3 periods of time, and 20 factors of cause and effect—one gains a comprehensive view of the cycle of existence.

However, mere intellectual understanding is not enough. One must progress from learning by heart (ñāta pariññā) to contemplation (tīraṇa pariññā) and finally to the abandoning of defilements (pahāna pariññā). Similarly, one must move from knowledge of truth (sacca ñāṇa) to functional knowledge (kicca ñāṇa) and ultimately to the knowledge of completion (kata ñāṇa).

Through this progression of study, practice, and realization, one can break the cycle of Dependent Origination and achieve liberation from suffering—the ultimate goal of the Buddha's teachings.

Namo Tassa Bagawato Arahato Samma Sam Buddha Sa

The Five Aggregates (Pañcakkhandha) in Buddhist Philosophy

The Buddha's teachings on the five aggregates (pañcakkhandha) form a cornerstone of Buddhist philosophy, offering profound insights into the nature of existence and the path to liberation. These five aggregates constitute what we conventionally call a "person" or "self," yet understanding their true nature reveals the three marks of existence: impermanence, unsatisfactoriness, and non-self.

Rūpakkhandha (Material Form)

Rūpakkhandha refers to the aggregate of material form - the physical aspect of our existence.

Nature of physical change

Material form is characterized by constant physical change and transformation.

Canonical Definition

"Rūpaṃ rūpakkhandho" (SN 22.48) - "Form is the aggregate of form."

Includes all physical matter

Encompasses all physical matter and the four great elements (mahābhūta).

> "Seyyathāpi, bhikkhave, pupphuḷaṃ passeyya" - "Like a foam bubble" (SN 22.95)

The Simile of the Foam

In the Phena Sutta (SN 22.95), the Buddha compares material form (rūpa) to a foam ball - insubstantial, hollow, and lacking any solid essence. Just as foam appears solid from a distance but dissolves upon investigation, our physical bodies seem substantial but are actually composed of countless tiny, impermanent components in constant flux.

> "Seyyathāpi, bhikkhave, pupphuḷaṃ passeyya" - "Monks, suppose you were to see a foam bubble."

This powerful simile helps practitioners understand the impermanent and insubstantial nature of physical form.

The Components of Rūpakkhandha

Rūpakkhandha consists of 28 types of rūpa (material form), divided into two main categories:

4 Great Elements (Mahābhūta)

- Pathavī (earth/solidity)
- Āpo (water/cohesion)
- Tejo (fire/temperature)
- Vāyo (air/motion)

24 Derived Matter (Upādā-rūpa)

Secondary material phenomena derived from the four great elements.

The 24 Types of Derived Matter

Sense Organs

5 sense organs (pasāda-rūpa) - the sensitive matter that allows for seeing, hearing, smelling, tasting, and touching.

Sense Objects

4 sense objects - color, sound, smell, and taste. (Tangibility is included in the great elements.)

Heart-Base

Hadaya-vatthu (heart-base) - the physical basis for mind-consciousness.

Life Faculty

Jīvita-rūpa (life-faculty) - the vital force that maintains physical life.

Sex Characteristics

2 sex-rūpas - determining male and female characteristics.

Other Derived Forms

Others including nutrition, space, communication, etc.

The Four Great Elements (Mahābhūta)

Pathavī (Earth Element)

Represents solidity, hardness, and resistance. It's the quality that gives form its structure and stability.

Tejo (Fire Element)

Represents temperature, heat, and energy. It's the quality of maturation and transformation.

Āpo (Water Element)

Represents fluidity, cohesion, and binding. It's the quality that holds physical matter together.

Vāyo (Air Element)

Represents motion, vibration, and distension. It's the quality of movement and expansion.

These four elements are not separate substances but interdependent qualities present in all material phenomena.

The Etymology of the Aggregates

From the Khajjanīya Sutta (SN 22.79), the Buddha explains why each aggregate is named as it is:

1

Rūpa (Form)

"Why is it called rūpa? Because it is afflicted (ruppati)"

Form is called rūpa because it is subject to affliction by cold, heat, hunger, thirst, and other physical conditions.

2

Vedanā (Feeling)

"Why is it called vedanā? Because it feels (vedayati)"

Feeling is called vedanā because it experiences the qualities of pleasure, pain, and neutrality.

3

Saññā (Perception)

"Why is it called saññā? Because it perceives (sañjānāti)"

Perception is called saññā because it recognizes and identifies objects and their qualities.

4

Saṅkhāra (Formations)

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

Formations are called saṅkhāra because they fabricate conditioned phenomena.

5

Viññāṇa (Consciousness)

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

Consciousness is called viññāṇa because it discerns or cognizes objects.

The Three Characteristics of Existence

The Buddha taught that all five aggregates share three fundamental characteristics:

Anicca (Impermanence)

"Sabbe saṅkhārā aniccā" - "All conditioned things are impermanent"

All aggregates are in constant flux, arising and passing away moment by moment.

Dukkha (Unsatisfactoriness)

"Sabbe saṅkhārā dukkhā" - "All conditioned things are unsatisfactory"

Because they are impermanent, the aggregates cannot provide lasting happiness or satisfaction.

Anattā (Non-self)

"Sabbe dhammā anattā" - "All phenomena are non-self"

The aggregates are empty of any inherent, permanent self or essence.

The Anattalakkhaṇa Sutta

In the Anattalakkhaṇa Sutta (SN 22.59), the Buddha explicitly teaches the non-self nature of all five aggregates:

> "Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"
>
> "Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

This teaching directly challenges the deeply held belief in a permanent self or soul, revealing that what we take to be "I" or "mine" is actually a collection of impersonal processes in constant flux.

The Similes for the Five Aggregates

In the Phena Sutta (SN 22.95), the Buddha uses five powerful similes to illustrate the empty, insubstantial nature of the five aggregates:

1

Rūpa (Form)

Is like a foam ball - seemingly solid but actually hollow and insubstantial.

2

Vedanā (Feeling)

Is like a water bubble - arising and bursting quickly, lasting only momentarily.

3

Saññā (Perception)

Is like a mirage - appearing real but actually illusory, misleading those who don't investigate closely.

4

Saṅkhāra (Formations)

Is like a plantain trunk - appearing solid but having no core or essence when peeled apart.

5

Viññāṇa (Consciousness)

Is like a magical illusion - seeming to have substance but actually being a deceptive appearance.

The Simile of the Foam Ball

The Buddha compares rūpa (material form) to a foam ball:

> "Seyyathāpi, bhikkhave, pupphuḷaṃ passeyya" - "Monks, suppose you were to see a foam bubble."

Just as foam appears substantial but is actually just air bubbles held together temporarily by a thin film of water, our physical bodies seem solid but are actually:

- Composed of countless tiny, impermanent components
- Hollow and without essence
- Unable to withstand scrutiny or investigation
- Subject to breaking apart and dissolving

This simile helps practitioners develop dispassion toward the body, seeing it as it truly is rather than as a solid, permanent entity.

Arising and Passing Away

The five aggregates are subject to constant arising and passing away (udayabbaya). Understanding this process of continuous change is crucial for insight:

> "Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)
>
> "Thus is form, thus is the arising of form, thus is the passing away of form"

Arising (Samudaya)

Conditions come together to produce momentary instances of form.

Presence (Ṭhiti)

Brief moment of existence before dissolution begins.

New Arising

Process continues without interruption, moment by moment.

Passing Away (Atthaṅgama)

Dissolution as supporting conditions change.

The Path to Liberation

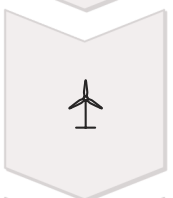
Understanding the five aggregates deeply through vipassanā (insight) meditation leads to:

Yathābhūta-ñāṇadassana

Seeing things as they truly are - directly perceiving the three characteristics in all phenomena.

Nibbidā

Disenchantment - losing interest in clinging to what is seen to be impermanent and unsatisfactory.

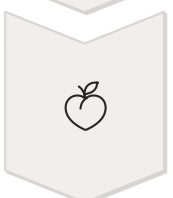


Virāga

Dispassion - the fading away of craving and attachment.

Vimutti

Liberation - freedom from suffering and the cycle of rebirth.



Nibbāna

The unconditioned state beyond all aggregates - perfect peace and freedom.

The Burden and the Bearer

In the Bhāra Sutta (SN 22.22), the Buddha uses another powerful metaphor to describe the five aggregates:

The Burden

"And what, monks, is the burden? It should be said: the five aggregates of clinging."

The five aggregates themselves constitute a burden because they must be maintained, protected, and are subject to suffering.

The Bearer

"And who, monks, is the bearer of the burden? The person, this venerable one of such a name and clan."

The conventional "person" or "self" is merely a designation for the five aggregates functioning together.

This teaching reveals the paradox: there is suffering but no permanent self who suffers - just processes unfolding according to conditions.

Investigating Rūpa Through Meditation

Contemplation of the Body (Kāyānupassanā)

The Buddha taught specific meditation practices to directly experience the true nature of rūpa:

Mindfulness of Breathing

Using the breath as an object of meditation to observe the changing nature of bodily processes.

Four Elements Meditation

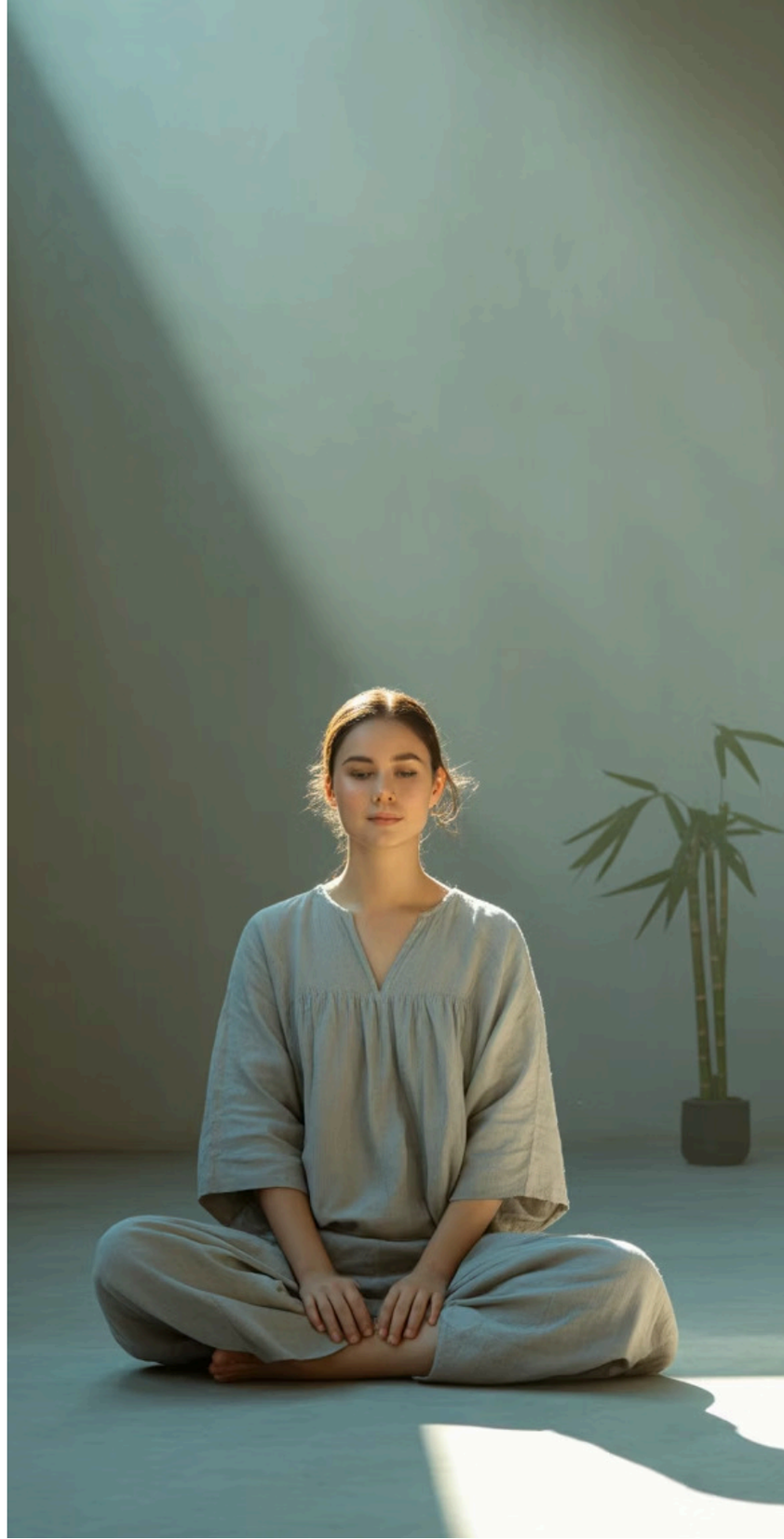
Contemplating how the body is composed of earth, water, fire, and air elements, seeing it as impersonal processes rather than "self."

32 Parts of the Body

Analyzing the body into its constituent parts to overcome the perception of it as beautiful, permanent, or self.

Nine Charnel Ground Contemplations

Reflecting on the stages of bodily decomposition to understand its impermanent nature.



The Four Elements Meditation

A detailed practice for investigating rūpa involves contemplating the four great elements (mahābhūta) within the body:

Earth Element (Pathavī)

Contemplating hardness, softness, roughness, smoothness, heaviness, lightness, etc.

Examples in the body: bones, teeth, nails, hair, skin, flesh, tendons, organs

Water Element (Āpo)

Contemplating flowing, cohesion, fluidity, moisture

Examples in the body: blood, sweat, tears, saliva, mucus, urine, etc.

Fire Element (Tejo)

Contemplating heat, warmth, coolness, temperature regulation

Examples in the body: digestive fire, aging processes, fever, warmth

Air Element (Vāyo)

Contemplating movement, vibration, pressure, support

Examples in the body: in-and-out breathing, movement of limbs, gas, pressure

Through this practice, one sees the body not as "I" or "mine" but as impersonal elements functioning according to natural laws.

The Danger in Rūpa

The Buddha taught that seeing the danger (ādīnava) in material form leads to dispassion and liberation:

Subject to Decay

The body inevitably ages, loses its beauty and strength, and becomes frail.

Subject to Disease

The body is vulnerable to countless illnesses and physical suffering.

Subject to Death

The body will inevitably die and decompose, regardless of how well it is maintained.

Requires Constant Maintenance

The body demands continuous attention - food, water, shelter, cleanliness, etc.

Source of Attachment

Identification with the body leads to vanity, comparison, and suffering when it changes.

Seeing these dangers doesn't lead to aversion but to a balanced understanding that frees one from excessive attachment.

The Gratification in Rūpa

The Buddha acknowledged that there is also gratification (assāda) in material form, which explains why beings become attached to it:

Temporary Pleasures

- Physical comfort and ease
- Sensory pleasures through the five senses
- Beauty and attractiveness
- Physical strength and abilities

Limitations

However, these pleasures are:

- Impermanent and unreliable
- Mixed with suffering
- Dependent on conditions
- Ultimately unsatisfying

Understanding both the gratification and danger in material form allows for a balanced approach that neither indulges in nor rejects physical existence but uses it skillfully on the path to liberation.

The Escape from Rūpa

The Buddha taught that there is an escape (nissaraṇa) from the limitations of material form:

> "The removal of desire and lust for material form: this is the escape from material form."

Investigation

Examining material form closely to see its true nature.

Insight

Directly perceiving the three characteristics in material form.

Dispassion

Letting go of craving and attachment for material form.

Liberation

Freedom from identification with and bondage to material form.

This escape doesn't mean rejecting or destroying the body, but rather changing one's relationship to it through wisdom.

Dependent Origination of Rūpa

Material form doesn't arise randomly but through specific causes and conditions:

Avijjā (Ignorance)

Not understanding the Four Noble Truths

Saṅkhāra (Formations)

Volitional activities creating karma

Nāma-rūpa (Mind-and-Matter)

Mental and physical phenomena

Viññāṇa (Consciousness)

Rebirth-linking consciousness

Understanding this causal process reveals how material form is conditioned and how, through removing the causes (especially ignorance and craving), future arising of material form can be prevented.

The Impermanence of Rūpa

The Buddha emphasized the impermanent nature of material form in numerous teachings:

> "Whatever kind of material form there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: all material form is impermanent, suffering, and subject to change." (SN 22.59)

1. **Moment-to-Moment Change**

   At the subtlest level, material form is constantly changing, arising and passing away with each mind-moment.

2. **Observable Change**

   The body visibly changes through aging, illness, injury, and the natural processes of growth and decay.

3. **Death and Dissolution**

   Eventually, all material form breaks apart and returns to its elemental state.

4. **Cosmic Impermanence**

   Even mountains, oceans, and planets are subject to formation and dissolution over vast periods of time.

The Non-self Nature of Rūpa

The Buddha's most radical teaching is that material form is anattā (non-self):

> "This is not mine, this I am not, this is not my self." (SN 22.59)

Lack of Control

If the body were self, we could command it: "Let my body be thus, let my body not be thus." But we cannot prevent aging, illness, or death.

Subject to Affliction

The body is subject to various afflictions and sufferings, which would not be the case if it were truly "self."

Impersonal Process

The body functions according to natural laws, not according to the wishes of a controller or owner.

Composite Nature

The body is a collection of parts and processes, not a unified entity. When analyzed, no "self" can be found.

The Unsatisfactoriness of Rūpa

The Buddha taught that material form is dukkha (unsatisfactory or suffering):

Impermanence Leads to Suffering

Because material form is impermanent, attaching to it inevitably leads to suffering when it changes.

Subject to Pain

The body experiences physical pain, illness, injury, and the discomfort of aging.

Constant Maintenance

The body requires continuous care and attention - feeding, cleaning, resting, exercising, etc.

Inevitable Dissolution

No matter how well we care for the body, it will eventually sicken and die.

Understanding this unsatisfactoriness doesn't lead to pessimism but to a realistic assessment that motivates the search for true happiness beyond conditioned phenomena.

The Relationship Between Rūpa and the Other Aggregates

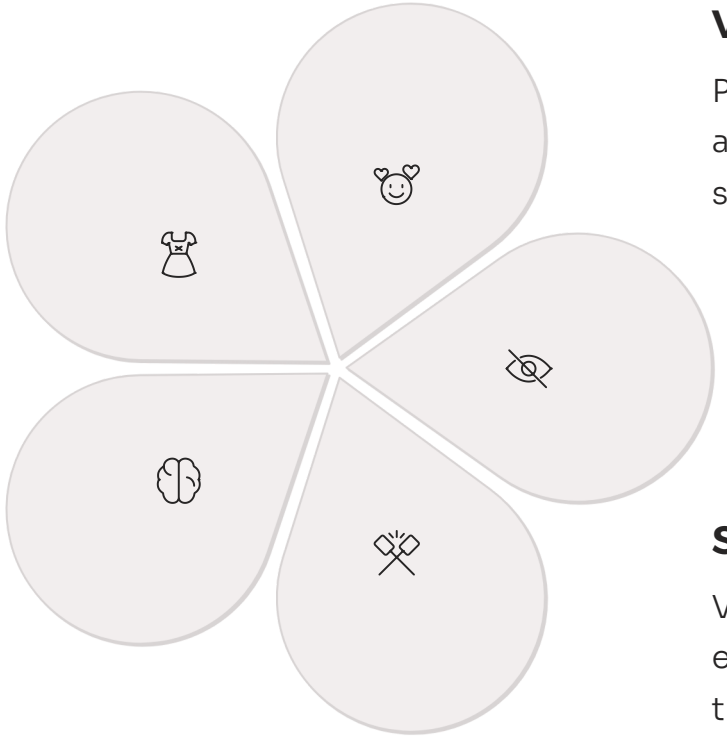
Material form doesn't exist in isolation but is intimately connected with the other four aggregates:

Rūpa (Form)

The physical body and material phenomena

Viññāṇa (Consciousness)

Awareness of physical sensations through the five physical sense doors



Vedanā (Feeling)

Pleasant, unpleasant, or neutral sensations arising from contact between the body and sense objects

Saññā (Perception)

Recognition and identification of physical objects and their qualities

Saṅkhāra (Formations)

Volitional responses to physical experiences, including intentions related to the body

These five aggregates function together as an interdependent system, creating the conventional experience of a "person" or "self."

The Ultimate Goal: Freedom from Identification

The Buddha's teachings on rūpakkhandha and the other aggregates have one ultimate purpose: liberation from suffering through the cessation of identification and clinging.

> "When a noble disciple who has heard [the teaching] sees thus, they become disenchanted with material form, disenchanted with feeling, disenchanted with perception, disenchanted with formations, disenchanted with consciousness. Being disenchanted, they become dispassionate. Through dispassion [their mind] is liberated." (SN 22.59)

Through understanding the true nature of material form as impermanent, unsatisfactory, and non-self, the practitioner gradually releases identification with the body, seeing it simply as a natural process rather than "I" or "mine." This shift in perspective leads to freedom from suffering and the realization of Nibbāna - the unconditioned state beyond all aggregates.

The Five Aggregates (Pañcakkhandha)

The Buddha taught that what we call a "person" or "self" is actually composed of five aggregates (pañcakkhandha). Understanding these aggregates and their true nature is essential for liberation. This presentation explores the second aggregate - Vedanākkhandha (Feeling) - and the characteristics common to all five aggregates.

Vedanākkhandha (Feeling)

Vedanākkhandha refers to the experience of pleasant, unpleasant, and neutral sensations.

> "Yā kāci vedanā atītānāgatapaccuppannā" (SN 22.59)

This Pali phrase refers to "whatever feelings, past, future, or present" - showing how the Buddha taught that all feelings, regardless of when they arise, are part of this aggregate.

Three Types of Feeling

Sukha

Pleasant feelings that are agreeable and welcome

Dukkha

Unpleasant feelings that are disagreeable and unwelcome

Adukkhamasukha

Neutral feelings that are neither pleasant nor unpleasant

These three basic types form the foundation of how we experience all sensations.

The Buddha's Simile for Feeling

> "Seyyathāpi, bhikkhave, saradasamaye bubbuḷaṃ" - "Like water bubbles in autumn rain" (SN 22.95)

In the Phena Sutta (SN 22.95), the Buddha compared feelings (vedanā) to water bubbles - they appear, last briefly, and then burst. This powerful simile illustrates the ephemeral, insubstantial nature of all feelings.

Five Types of Feeling by Nature

1

Sukha

Pleasant bodily feeling

Physical comfort, pleasure, and ease experienced through the body

2

Dukkha

Unpleasant bodily feeling

Physical discomfort, pain, and illness experienced through the body

3

Somanassa

Pleasant mental feeling

Mental happiness, joy, and delight experienced in the mind

4

Domanassa

Unpleasant mental feeling

Mental sadness, grief, and sorrow experienced in the mind

5

Upekkhā

Neutral feeling

Neither pleasant nor unpleasant sensations, experienced as equanimity

Six Types of Feeling by Source

Eye-contact

Feelings arising from visual experiences and seeing forms

Ear-contact

Feelings arising from auditory experiences and hearing sounds

Nose-contact

Feelings arising from olfactory experiences and smelling odors

Tongue-contact

Feelings arising from gustatory experiences and tasting flavors

Body-contact

Feelings arising from tactile experiences and touching tangibles

Mind-contact

Feelings arising from mental experiences and cognizing mind-objects

Key Characteristics of All Aggregates

Anicca

Impermanent - constantly changing, arising and passing away

Dukkha

Unsatisfactory - unable to provide lasting happiness or satisfaction

Anattā

Non-self - not belonging to a self, not controllable, not "I" or "mine"

These three characteristics apply to all five aggregates, including vedanākkhandha (feeling).

The Buddha's Teaching on Non-Self

> "Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"
>
> "Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

From the Anattalakkhaṇa Sutta (SN 22.59), this teaching emphasizes that none of the five aggregates can be identified as a permanent, independent self.

Arising and Passing Away

> "Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)
>
> "Thus is form, thus is the arising of form, thus is the passing away of form"

The Buddha taught that all five aggregates, including feelings, are subject to constant arising and passing away (udayabbaya). Understanding this process of constant change is crucial for liberation.

Why Are They Called Aggregates?

From the Khajjanīya Sutta (SN 22.79), the Buddha explained the etymology of each aggregate:

Rūpa (Form)

"Why is it called rūpa? Because it is afflicted (ruppati)"

Vedanā (Feeling)

"Why is it called vedanā? Because it feels (vedayati)"

Saññā (Perception)

"Why is it called saññā? Because it perceives (sañjānāti)"

Saṅkhāra (Mental Formations)

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

Viññāṇa (Consciousness)

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

The Universal Characteristics

"Sabbe saṅkhārā aniccā"

"All conditioned things are impermanent"

"Sabbe saṅkhārā dukkhā"

"All conditioned things are unsatisfactory"

"Sabbe dhammā anattā"

"All phenomena are non-self"

These three statements represent core Buddhist teachings about the nature of reality. The first two refer to "saṅkhārā" (conditioned things), while the third uses "dhammā" (all phenomena) to emphasize that even unconditioned phenomena like Nibbāna are non-self.

Understanding these characteristics deeply is essential for liberation from suffering.

The Five Similes from Phena Sutta

In the Phena Sutta (SN 22.95), the Buddha used five powerful similes to illustrate the empty, insubstantial nature of the five aggregates:

The Five Similes Explained

Rūpa is like a foam ball

Physical form appears solid but has no core substance, like foam that looks substantial but is mostly air

Vedanā is like a water bubble

Feelings arise and burst quickly, with no lasting substance, just like bubbles in the rain

Saññā is like a mirage

Perceptions deceive us like a mirage in the desert, appearing real but having no substance

Saṅkhāra is like a plantain trunk

Mental formations have no solid core, like a plantain (banana) trunk that has layers but no heartwood

Viññāṇa is like a magical illusion

Consciousness is like a magician's trick - appearing to be something it's not

Vedanā as a Water Bubble

Let's explore the simile for vedanā (feeling) in more detail:

> "Seyyathāpi, bhikkhave, saradasamaye bubbuḷaṃ" - "Like water bubbles in autumn rain" (SN 22.95)

Just as water bubbles form and pop in an instant during autumn rain, our feelings arise, appear briefly, and then vanish. They have no lasting substance or core. When examined closely, they are empty (suñña) of any permanent essence.

The Process of Feeling

Contact (Phassa)

Sense organ meets sense object with consciousness present

Feeling (Vedanā)

Pleasant, unpleasant, or neutral sensation arises

Mindfulness (Sati)

Observing feelings without attachment breaks the cycle

Craving (Taṇhā)

Desire for pleasant feelings to continue or unpleasant ones to end

Understanding this process is crucial for breaking the cycle of suffering.

Feeling in Dependent Origination

In the Buddha's teaching of Dependent Origination (Paṭiccasamuppāda), feeling (vedanā) plays a crucial role:

1. Contact (phassa) conditions Feeling (vedanā)
2. Feeling (vedanā) conditions Craving (taṇhā)

This shows how feeling serves as the critical junction point where mindfulness can break the cycle of suffering. By observing feelings without reacting with craving or aversion, we can prevent the arising of suffering.

Contemplating Feelings in Meditation

Satipaṭṭhāna Practice

In the Satipaṭṭhāna Sutta, the Buddha taught vedanānupassanā - contemplation of feelings:

1. Recognizing pleasant feeling as pleasant
2. Recognizing unpleasant feeling as unpleasant
3. Recognizing neutral feeling as neutral
4. Distinguishing worldly from unworldly feelings

Benefits

Through this practice, one:

- Develops clear awareness of feelings
- Sees their impermanent nature
- Reduces reactivity to pleasant and unpleasant experiences
- Cultivates equanimity toward all feelings

Understanding All Aggregates Deeply

The Buddha taught that understanding the five aggregates deeply through vipassanā meditation leads to three progressive stages:

Dispassion (Virāga)

Seeing the true nature of the aggregates leads to fading of attachment and desire

Liberation (Vimutti)

Freedom from the bondage of identifying with the aggregates

Nibbāna

The unconditioned state beyond all aggregates and suffering

The Impermanence of Feelings

The Buddha emphasized that all feelings are impermanent (anicca):

> "Aniccā sabbavedayitā" - "All feelings are impermanent"

This impermanence can be directly observed in meditation practice. When we pay close attention, we see that no feeling lasts even for a moment - they are constantly arising and passing away, like bubbles popping on the surface of water.

The Unsatisfactoriness of Feelings

Even Pleasant Feelings are Dukkha

The Buddha taught that all feelings, even pleasant ones, are ultimately unsatisfactory (dukkha) for three reasons:

1. They are impermanent and cannot last
2. Clinging to them brings suffering when they change
3. They are conditioned and not under our control

> "Yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā"
>
> "What is impermanent is unsatisfactory, what is unsatisfactory is non-self"

This formula shows the logical connection between the three characteristics.

The Non-Self Nature of Feelings

Not Subject to Control

We cannot command feelings to be pleasant rather than unpleasant

Arise Due to Conditions

Feelings arise based on contact and past kamma, not by our will

No Owner

There is no separate self who "has" feelings - just the process of feeling itself

Empty of Self

When examined closely, feelings are empty (suñña) of any permanent essence

Worldly and Unworldly Feelings

Sāmisa (Worldly) Feelings

- Connected with sensual pleasures
- Based on attachment and craving
- Lead to further becoming and suffering
- Example: Pleasure from sensual indulgence

Nirāmisa (Unworldly) Feelings

- Connected with renunciation
- Based on wisdom and detachment
- Lead toward liberation
- Example: Joy from meditation

The Buddha taught that distinguishing between these types of feelings is important for spiritual progress.

Practical Application: Mindfulness of Feelings

1 Notice the Feeling Tone

In daily life, practice recognizing whether each experience has a pleasant, unpleasant, or neutral feeling tone

2 Observe Without Reacting

When a feeling arises, observe it without immediately reacting with craving or aversion

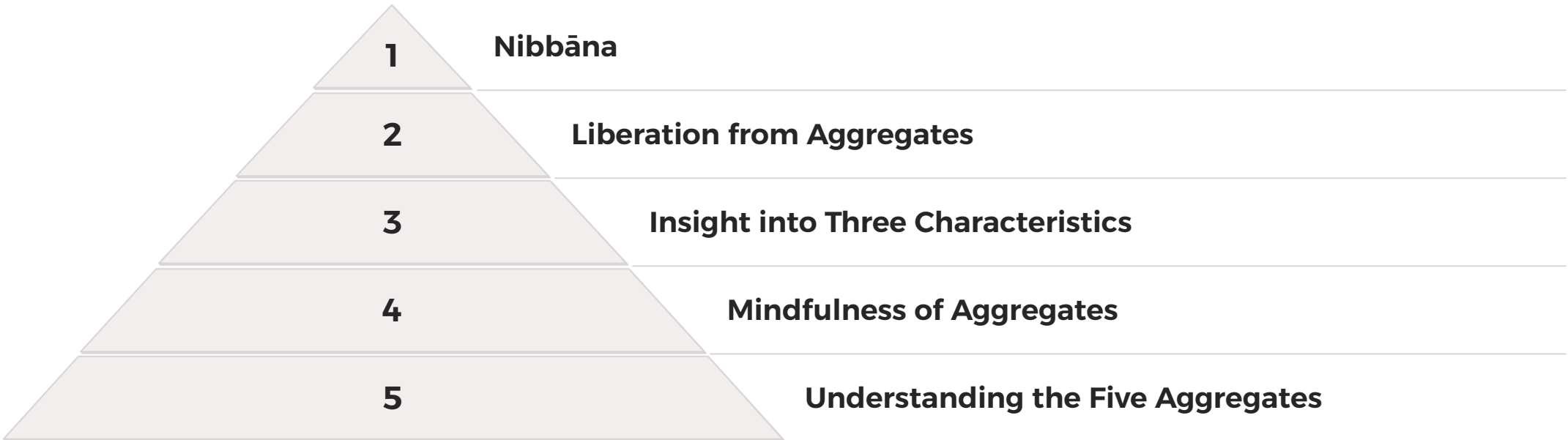
3 Note the Impermanence

Pay attention to how feelings change and pass away on their own

4 See the Non-Self Nature

Recognize that feelings arise due to conditions, not because "I" want them to

The Path to Freedom from Suffering



Understanding vedanākkhandha and all five aggregates is not merely an intellectual exercise. It is a practical path that leads to the end of suffering through direct insight into the true nature of experience.

Summary: Vedanākkhandha

Vedanākkhandha (feeling) is the second of the five aggregates that make up our experience. It includes all pleasant, unpleasant, and neutral sensations that arise from contact between sense organs and their objects.

Like all aggregates, feelings are:

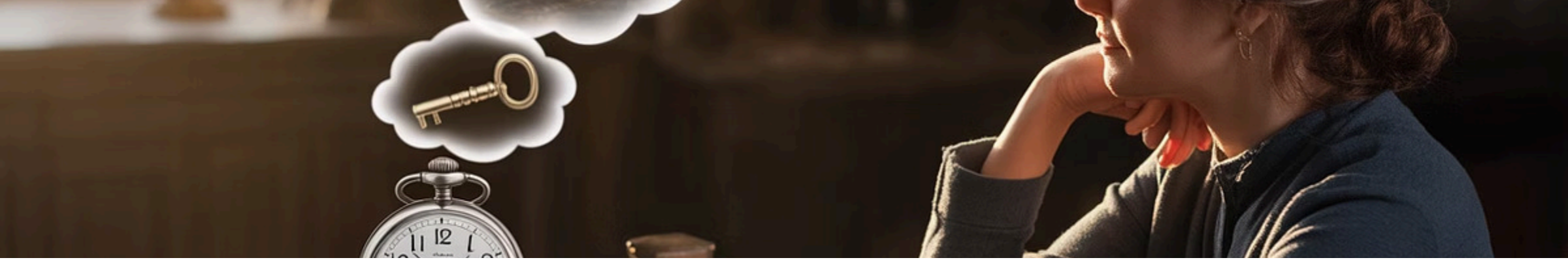
- Anicca (impermanent)
- Dukkha (unsatisfactory)
- Anattā (non-self)

The Buddha compared feelings to water bubbles that form and burst quickly. By understanding the true nature of feelings through mindful observation, we can break the cycle of craving and aversion that leads to suffering.

This understanding of vedanākkhandha, along with the other aggregates, leads progressively to dispassion (virāga), liberation (vimutti), and ultimately to Nibbāna.

The Five Aggregates (Pañcakkhandha)

Understanding the five aggregates (pañcakkhandha) is central to Buddhist philosophy and practice. These aggregates constitute what we conventionally call a "person" or "self." Through deep examination of these aggregates through vipassanā meditation, one can realize their true nature and attain liberation.



Saññākkhandha (Perception)

Saññākkhandha refers to the aggregate of perception - the mental faculty that recognizes and identifies objects and experiences.

> "Yā kāci saññā atītānāgatapaccuppannā" (SN 22.59)

This aggregate performs the function of recognition (sañjānana), allowing us to identify and categorize our experiences.

Perception as a Mirage

> "Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse marīcikā" - "Like a mirage" (SN 22.95)

The Buddha compared perception (saññā) to a mirage - appearing real and substantial but lacking true substance when closely examined. Just as a desert mirage seems to show water where there is none, our perceptions create apparent realities that don't truly exist as we perceive them.

The Six Types of Perception

Rūpa-saññā

Perception of forms

Sadda-saññā

Perception of sounds

Gandha-saññā

Perception of smells

Rasa-saññā

Perception of tastes

Phoṭṭhabba-saññā

Perception of touches

Dhamma-saññā

Perception of mental objects

Perception is classified into six types, each corresponding to one of the six sense doors through which we experience the world.

Functions of Perception

Recognition (sañjānana)

The primary function of identifying and categorizing objects and experiences

Memory formation

Creating mental markers that allow for recall of past experiences

Conceptual understanding

Forming concepts and ideas based on recognized patterns

Making marks for recognition

Creating mental "tags" that allow for future identification

Why Are They Called Aggregates?

In the Khajjanīya Sutta (SN 22.79), the Buddha explains the etymology of each aggregate's name:

1

Rūpa (Form)

"Why is it called rūpa? Because it is afflicted (ruppati)"

2

Vedanā (Feeling)

"Why is it called vedanā? Because it feels (vedayati)"

3

Saññā (Perception)

"Why is it called saññā? Because it perceives (sañjānāti)"

4

Saṅkhāra (Mental Formations)

"Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

5

Viññāṇa (Consciousness)

"Why is it called viññāṇa? Because it cognizes (vijānāti)"

The Three Characteristics of Aggregates

The Buddha taught that all aggregates share three fundamental characteristics:

Anicca (Impermanent)

"Sabbe saṅkhārā aniccā"

All conditioned things are impermanent

Dukkha (Unsatisfactory)

"Sabbe saṅkhārā dukkhā"

All conditioned things are unsatisfactory

Anattā (Non-self)

"Sabbe dhammā anattā"

All phenomena are non-self

Understanding these three characteristics is essential for insight meditation and liberation.

Rūpa: Like a Foam Ball

In the Phena Sutta (SN 22.95), the Buddha compares form (rūpa) to a foam ball:

> Just as a foam ball on the river Ganges would appear substantial from a distance, but upon close inspection reveals itself to be empty, insubstantial, and without essence.

This metaphor illustrates how physical form appears solid and real, but when examined with wisdom, reveals its impermanent, unsatisfactory, and non-self nature.

Vedanā: Like a Water Bubble

In the Phena Sutta (SN 22.95), the Buddha compares feelings (vedanā) to water bubbles:

> Like bubbles forming on water during heavy rain, feelings arise and quickly burst, lasting only momentarily.

This metaphor highlights the ephemeral nature of all feelings - whether pleasant, unpleasant, or neutral - showing how quickly they arise and pass away without substance.

Saññā: Like a Mirage

In the Phena Sutta (SN 22.95), the Buddha compares perception (saññā) to a mirage:

> Just as a mirage in the last month of the hot season appears to be water from a distance, but disappears upon approach, perception creates apparent realities that don't truly exist as we perceive them.

This metaphor reveals how our perceptions create a sense of reality that, upon closer examination with wisdom, lacks the substance we attribute to it.

Saṅkhāra: Like a Plantain Trunk

In the Phena Sutta (SN 22.95), the Buddha compares mental formations (saṅkhāra) to a plantain trunk:

> Just as a plantain trunk appears solid but has no core when peeled layer by layer, mental formations have no solid essence at their center.

This metaphor illustrates how our volitions, intentions, and mental constructs seem substantial but reveal their empty nature when examined with wisdom.

Viññāṇa: Like a Magical Illusion

In the Phena Sutta (SN 22.95), the Buddha compares consciousness (viññāṇa) to a magical illusion:

> Just as a skilled magician creates illusions that appear real but are merely tricks, consciousness creates the appearance of a continuous self where none exists.

This metaphor shows how consciousness, while appearing to provide a continuous sense of self, is actually a series of momentary arisings and passings, without an underlying permanent entity.

The Non-Self Nature of Aggregates

In the Anattalakkhaṇa Sutta (SN 22.59), the Buddha explicitly teaches the non-self nature of all five aggregates:

> "Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"
>
> "Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

This teaching directly challenges our innate tendency to identify with these aggregates as "I," "me," or "mine," revealing that none of them can be truly controlled or possessed as a self.

Arising and Passing Away

The Buddha taught that all five aggregates are subject to constant arising and passing away (udayabbaya):

> "Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)
>
> "Thus is form, thus is the arising of form, thus is the passing away of form"

Understanding this continuous process of arising and passing away is crucial for developing insight into the impermanent nature of all phenomena.

The Path to Liberation

Understanding the five aggregates deeply through vipassanā meditation leads to:

Insight (vipassanā)

Seeing the true nature of the aggregates as impermanent, unsatisfactory, and non-self

Dispassion (virāga)

Developing detachment from identifying with the aggregates

Liberation (vimutti)

Freedom from the bondage of craving and ignorance

Nibbāna

The unconditioned state beyond all suffering

Perception and Memory

One of the key functions of saññā (perception) is memory formation. Our ability to recognize objects and experiences depends on previous perceptions that have been stored and can be recalled.

When we perceive something, we make "marks" (nimitta) that allow us to recognize similar objects or experiences in the future. This process is essential for learning and functioning in the world.

However, the Buddha taught that these perceptions, like all aggregates, are impermanent and not-self. Our memories are not perfect recordings but reconstructions influenced by many factors.

Perception and Conceptualization

Saññā (perception) plays a crucial role in how we conceptualize and understand the world:

Sense Contact

Initial contact between sense organ and object

Recognition

Identifying based on previous experience

Proliferation

Mental elaboration based on concepts

Conceptualization

Forming concepts and categories

This cycle shows how perception leads to conceptual understanding, which can then lead to mental proliferation (papañca) - the tendency to elaborate and build complex mental constructs based on simple perceptions.

Perception and Delusion

The Buddha's comparison of perception to a mirage highlights its potentially deceptive nature. Our perceptions can lead to delusion (moha) when we mistake them for reality itself.

For example, we might perceive something as permanently satisfying (nicca-saññā), as bringing happiness (sukha-saññā), or as being a self (atta-saññā) - all of which are distorted perceptions that lead to suffering.

Through mindfulness practice, we can begin to see perceptions as they truly are - as momentary, conditioned processes rather than accurate reflections of an objective reality.

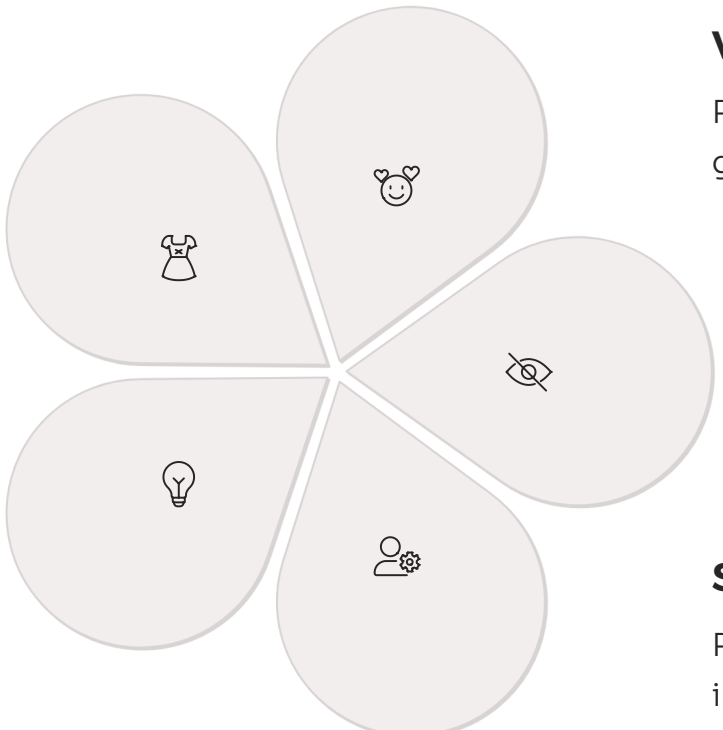
Perception and the Other Aggregates

Rūpa (Form)

Perception requires physical form as its object and the physical sense organs to perceive

Viññāṇa (Consciousness)

Consciousness is the awareness that makes perception possible



Vedanā (Feeling)

Perceptions are colored by the feelings they generate - pleasant, unpleasant, or neutral

Saññā (Perception)

The recognition and identification of objects and experiences

Saṅkhāra (Mental Formations)

Perceptions influence our volitions and intentions toward objects

The five aggregates work together as an interdependent system, with each influencing and being influenced by the others.

Perception in Meditation Practice

Samatha (Concentration) Meditation

- Uses perception of meditation objects (like the breath)
- Develops refined perceptions of jhāna factors
- Can lead to perception of light (āloka-saññā)
- Eventually transcends ordinary perception

Vipassanā (Insight) Meditation

- Observes the arising and passing of perceptions
- Develops perception of impermanence (anicca-saññā)
- Cultivates perception of non-self (anatta-saññā)
- Leads to disenchantment with perceptions

Perception and the Three Characteristics

Anicca (Impermanence)

Perceptions constantly change as our sensory input changes. What we perceive as "blue" today may be perceived differently tomorrow due to changing conditions of light, our sense organs, or mental state.

Dukkha (Unsatisfactoriness)

Because perceptions are impermanent and unreliable, depending on them for happiness leads to disappointment. When reality doesn't match our perceptions, suffering arises.

Anattā (Non-self)

Perceptions arise due to causes and conditions, not because of a controlling self. We cannot will ourselves to perceive things differently - perception follows its own laws of nature.

Perception and Language

Perception (saññā) plays a crucial role in language and communication. Our ability to use and understand language depends on shared perceptions and the conceptual frameworks they create.

The Buddha pointed out that language itself is based on conventional perceptions rather than ultimate reality. Words like "person," "self," or "being" are convenient designations based on the five aggregates, but don't correspond to any ultimately existing entity.

This understanding helps explain why the Buddha often used similes and metaphors (like comparing perception to a mirage) - to help us see beyond our conventional perceptions to a deeper truth.

Transforming Perception

The Buddha taught that perceptions can be trained and transformed through practice:

Asubha-saññā

Perception of the unattractiveness of the body - counters attachment to physical beauty

Anicca-saññā

Perception of impermanence - counters the illusion of stability

Dukkha-saññā

Perception of unsatisfactoriness - counters the pursuit of temporary pleasures

Anatta-saññā

Perception of non-self - counters identification with the aggregates

By deliberately cultivating these perceptions, practitioners can gradually transform their relationship to experience.

Beyond Perception

While perception is necessary for conventional functioning, the Buddha taught that there are meditative states that transcend ordinary perception:

- The formless attainments (arūpa-jhānas) progressively refine perception
- The base of infinite space (ākāsānañcāyatana) transcends perception of form
- The base of infinite consciousness (viññāṇañcāyatana) transcends perception of boundaries
- The base of nothingness (ākiñcaññāyatana) transcends perception of objects
- The base of neither-perception-nor-non-perception (nevasaññānāsaññāyatana) reaches the limit of perception
- The cessation of perception and feeling (saññāvedayitanirodha) temporarily suspends perception entirely

These states provide glimpses of what it means to be free from the limitations of ordinary perception.

The Ultimate Goal: Liberation

Understanding Perception

Seeing perception as it truly is - impermanent, unsatisfactory, and non-self

Disenchantment

No longer being fascinated by or attached to perceptions

Dispassion

Developing virāga - the fading away of desire for perceptual experiences

Liberation

Freedom from the bondage of craving and ignorance

Nibbāna

The unconditioned state beyond all aggregates, including perception

The Five Aggregates (Pañcakkhandha)

The Buddha's teaching on the five aggregates (pañcakkhandha) forms a fundamental part of Buddhist philosophy, describing the components that make up what we conventionally call a "person." These five aggregates—form, feeling, perception, mental formations, and consciousness—are thoroughly analyzed in Buddhist texts to reveal their true nature.

Introduction to Saṅkhārakkhandha (Mental Formations)

The fourth aggregate, Saṅkhārakkhandha, encompasses all volitional activities and mental constructs that shape our experience.

> "Ye keci saṅkhārā atītānāgatapaccuppannā" (SN 22.59)

This Pali phrase refers to "whatever mental formations there are, whether past, future, or present." Saṅkhārakkhandha includes all mental factors except vedanā (feeling) and saññā (perception).

The Banana Trunk Simile

> "Seyyathāpi, bhikkhave, kadalī" - "Like a banana trunk" (SN 22.95)

In the Phena Sutta (SN 22.95), the Buddha compares saṅkhāra to a banana trunk. When a banana trunk is peeled layer by layer, no solid core is found inside. Similarly, when mental formations are examined deeply, no permanent self or essence can be found within them.

Composition of Saṅkhārakkhandha

50 Cetasikas

Saṅkhārakkhandha contains 50 cetasikas (mental factors), excluding vedanā and saññā which form their own aggregates.

Comprehensive Coverage

These mental factors represent all the volitional and constructing activities of the mind that shape our experience and actions.

The mental formations aggregate is extremely diverse, encompassing everything from basic attention to complex ethical qualities like compassion or greed.

Categories of Mental Formations

Kusala (Wholesome) Factors

- Compassion (karuṇā)
- Loving-kindness (mettā)
- Wisdom (paññā)
- Faith (saddhā)

Akusala (Unwholesome) Factors

- Greed (lobha)
- Hatred (dosa)
- Delusion (moha)
- Conceit (māna)

Abyākata (Neutral) Factors

- Basic cognitive functions
- Ethically variable states
- Functional mental factors

These categories represent the ethical quality of different mental formations that arise in consciousness.

Important Mental Formations

Cetanā (Volition)

The mental factor responsible for intentional action (kamma). It directs the mind toward an object and coordinates other mental factors.

Phassa (Contact)

The meeting of sense organ, sense object, and consciousness, which is a necessary condition for experience to occur.

Manasikāra (Attention)

The mental factor that directs the mind toward a particular object, allowing for focused awareness.

Vitakka & Vicāra

Initial application and sustained application of the mind to an object, important factors in meditation practice.

These mental formations play crucial roles in how we experience and interact with the world.

Key Characteristics of All Aggregates

Anicca

Impermanent, constantly changing, never static

Dukkha

Unsatisfactory, unable to provide lasting happiness

Anattā

Non-self, without inherent essence or identity

These three characteristics (tilakkhaṇa) apply to all five aggregates without exception, revealing their true nature.

The Buddha's Teaching on Non-Self

> "Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"

In the Anattalakkhaṇa Sutta (SN 22.59), the Buddha explicitly states: "Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self." This teaching directly challenges the notion of a permanent, unchanging self or soul.

Arising and Passing Away

> "Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)

"Thus is form, thus is the arising of form, thus is the passing away of form." The Buddha taught that all five aggregates are subject to constant arising and passing away (udayabbaya). This process applies equally to all aggregates, including mental formations.

Understanding this process of constant change is crucial for developing insight into the true nature of reality.

Why Are They Called Aggregates?

1	**Rūpa (Form)** "Why is it called rūpa? Because it is afflicted (ruppati)"
2	**Vedanā (Feeling)** "Why is it called vedanā? Because it feels (vedayati)"
3	**Saññā (Perception)** "Why is it called saññā? Because it perceives (sañjānāti)"
4	**Saṅkhāra (Mental Formations)** "Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"
5	**Viññāṇa (Consciousness)** "Why is it called viññāṇa? Because it cognizes (vijānāti)"

From the Khajjanīya Sutta (SN 22.79), the Buddha explains the etymology of each aggregate's name, revealing their functional nature.

The Universal Characteristics

> "Sabbe saṅkhārā aniccā"
>
> "All conditioned things are impermanent"

> "Sabbe saṅkhārā dukkhā"
>
> "All conditioned things are unsatisfactory"

> "Sabbe dhammā anattā"
>
> "All phenomena are non-self"

These three statements encapsulate the Buddha's teaching on the nature of reality. Note that the third statement uses "dhammā" (phenomena) rather than "saṅkhārā" (conditioned things) to indicate that even unconditioned phenomena like Nibbāna are non-self.

Similes for the Five Aggregates

In the Phena Sutta (SN 22.95), the Buddha uses powerful similes to illustrate the empty nature of the five aggregates:

Rūpa (Form)

Like a foam ball - insubstantial and hollow

Vedanā (Feeling)

Like a water bubble - momentary and fragile

More Similes from the Phena Sutta

Saññā (Perception)

Like a mirage - deceptive and ungraspable

Saṅkhāra (Mental Formations)

Like a plantain trunk - layered but without solid core

Viññāṇa (Consciousness)

Like a magical illusion - seemingly real but without substance

These similes help practitioners understand the empty, insubstantial nature of what we take to be "self."

Deeper Analysis of Saṅkhāra as a Banana Trunk

The comparison of saṅkhāra to a banana trunk (kadalī) is particularly apt. When a banana trunk is cut, it reveals layer upon layer of leaf sheaths, but no solid wood or core at the center.

Similarly, when we examine mental formations deeply through meditation, we find only processes and patterns, but no solid "self" at the center directing these activities.

This simile directly challenges our intuition that there must be a "doer" behind our actions and thoughts.

The Role of Saṅkhāra in Dependent Origination

Avijjā

Ignorance conditions saṅkhāra

Saṅkhāra

Mental formations condition consciousness

Viññāṇa

Consciousness conditions name-and-form

In the chain of dependent origination (paṭicca-samuppāda), saṅkhāra plays a crucial role as the second link. Conditioned by ignorance (avijjā), saṅkhāra in turn conditions consciousness (viññāṇa). This highlights how mental formations shape our experience and perpetuate the cycle of suffering.

Understanding Saṅkhāra Through Meditation

Through vipassanā (insight) meditation, practitioners can directly observe the arising and passing away of mental formations. This direct experience reveals their impermanent, unsatisfactory, and non-self nature.

> "Sabbe saṅkhārā aniccā"

By seeing that "all conditioned things are impermanent," the meditator develops dispassion toward mental formations rather than identifying with them.

The Path to Liberation

Understanding the Aggregates

Seeing the five aggregates as they truly are: impermanent, unsatisfactory, and non-self

Developing Dispassion (Virāga)

Letting go of attachment to the aggregates through direct insight

Experiencing Liberation (Vimutti)

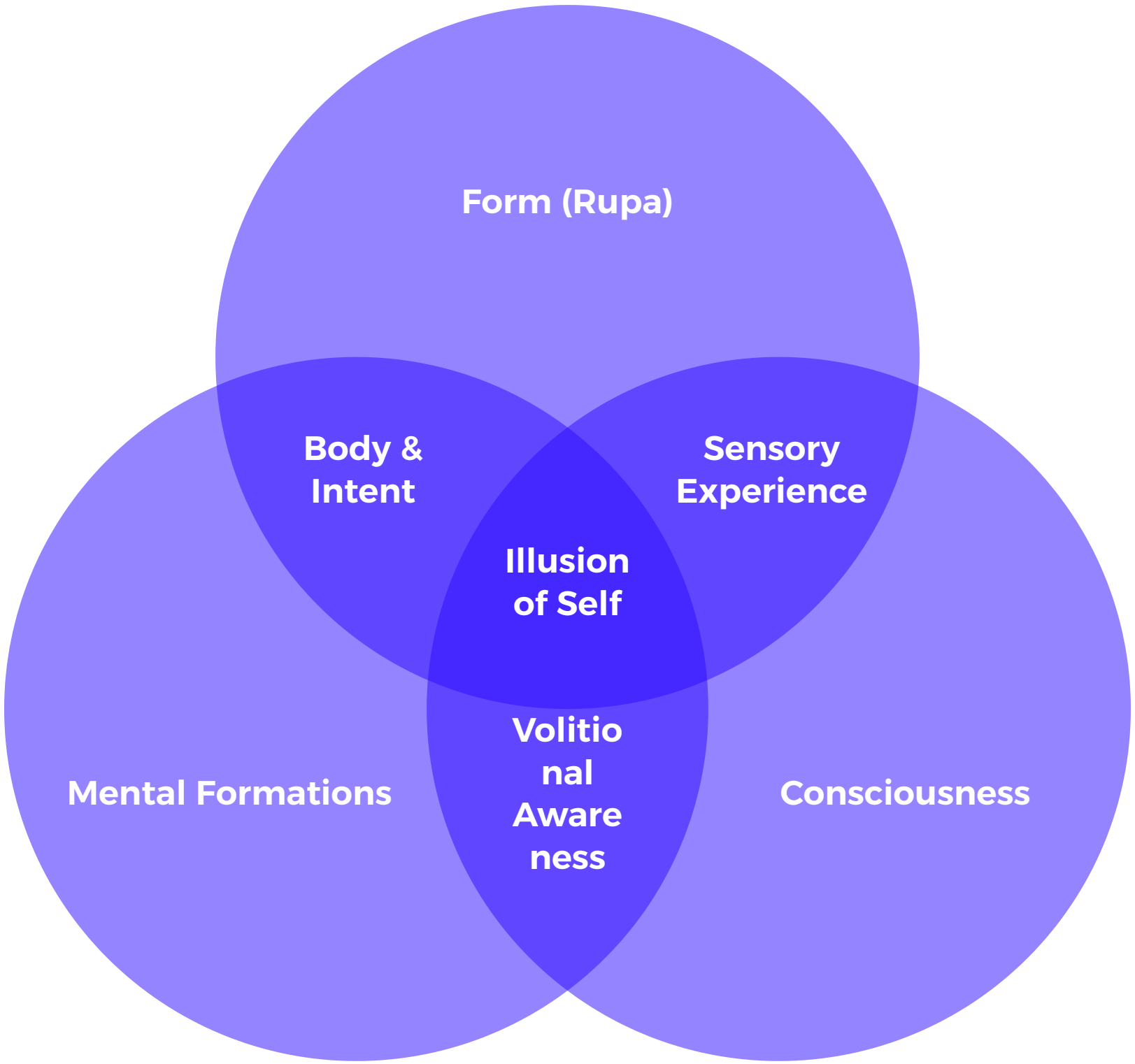
Freedom from identification with the aggregates

Realizing Nibbāna

The unconditioned state beyond all aggregates

Understanding the aggregates deeply through vipassanā meditation leads progressively to liberation.

The Relationship Between Aggregates



While we analyze the five aggregates separately for clarity, in actual experience they function together as an integrated process. Mental formations interact constantly with the other aggregates, conditioning how we perceive, feel, and respond to sensory input.

Saṅkhāra and Kamma

Saṅkhāra is closely related to the concept of kamma (intentional action). Cetanā (volition), a key component of saṅkhāra, is defined by the Buddha as kamma itself:

> "Cetanāhaṃ, bhikkhave, kammaṃ vadāmi"
>
> "It is volition, monks, that I call kamma"

This highlights how our mental formations, particularly our intentions, create the causes and conditions for future experiences.

The Danger of Identifying with Saṅkhāra

The Buddha warned against identifying with any of the aggregates, including mental formations:

> "Yaṃ, bhikkhave, anattā, tena anattā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati."

"What is non-self should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.' Seeing thus, the instructed noble disciple becomes disenchanted with form, feeling, perception, mental formations, and consciousness."

The Three Universal Characteristics Applied to Saṅkhāra

Saṅkhāra as Anicca

Mental formations arise and pass away moment by moment, never remaining the same. Thoughts, intentions, and mental states are in constant flux.

Saṅkhāra as Dukkha

Because mental formations are impermanent, trying to find lasting happiness in them leads to disappointment and suffering.

Saṅkhāra as Anattā

Mental formations occur according to conditions, not according to our wishes. They are processes rather than possessions of a self.

Understanding these characteristics in relation to mental formations is crucial for developing insight.

Saṅkhāra in Daily Life

Recognizing Patterns

Becoming aware of habitual thought patterns and reactions that constitute our mental formations

Mindful Response

Developing the ability to observe mental formations without automatically identifying with them

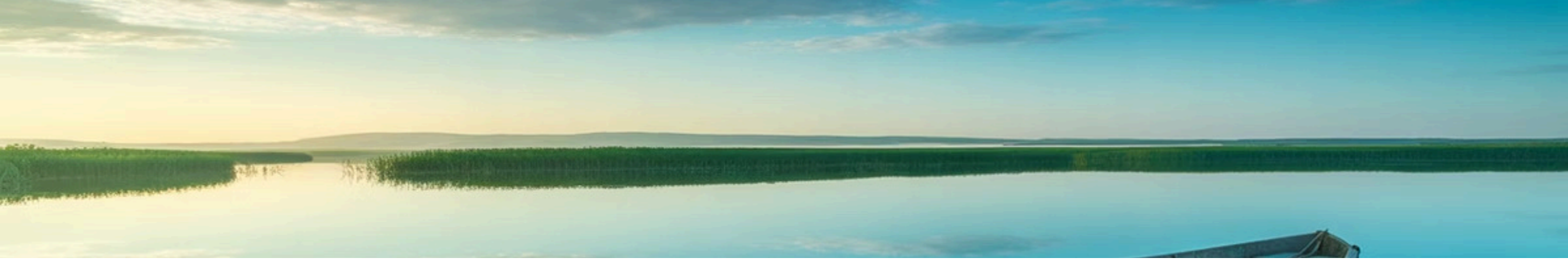
Cultivating Wholesome States

Intentionally developing beneficial mental formations like compassion and equanimity

Letting Go

Practicing non-attachment to mental states, recognizing their impermanent nature

Understanding saṅkhāra is not just theoretical but has practical applications in everyday life.



The Cessation of Saṅkhāra

The ultimate goal of Buddhist practice is not to perfect mental formations but to transcend them entirely. The Buddha described a state where saṅkhāra ceases:

> "Sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ"

"The stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna."

This state of complete peace is realized when the mind no longer generates the mental formations that perpetuate suffering.

Summary of Saṅkhārakkhandha

Definition

Volitional activities and mental constructs that shape experience

Composition

50 cetasikas excluding vedanā and saññā

Categories

Kusala (wholesome), Akusala (unwholesome), and Abyākata (neutral) factors

Key Factors

Cetanā (volition), Phassa (contact), Manasikāra (attention), Vitakka (initial application), Vicāra (sustained application)

Simile

"Like a banana trunk" - layered but without solid core

Understanding saṅkhārakkhandha is crucial for insight into the nature of experience and the path to liberation.

The Path Beyond Aggregates

The Buddha's teaching on the five aggregates, including saṅkhārakkhandha, is not merely philosophical but practical. By understanding the true nature of mental formations—their impermanence, unsatisfactoriness, and non-self characteristics—practitioners can develop:

- Dispassion (virāga) toward all conditioned phenomena
- Liberation (vimutti) from identification with the aggregates
- Realization of Nibbāna, the unconditioned state beyond all aggregates

This is the culmination of the Buddha's teaching: complete freedom from suffering through direct insight into the nature of reality.

The Five Aggregates (Pañcakkhandha)

The Buddha taught that what we call a "person" or "self" is actually composed of five aggregates (pañcakkhandha). Understanding these five aggregates and their true nature is essential for liberation. This presentation explores each aggregate in detail, their characteristics, and how insight into their nature leads to freedom.

Overview of the Five Aggregates

Rūpa

Form/Materiality

Vedanā

Feeling/Sensation

Saññā

Perception

Saṅkhāra

Mental Formations

Viññāṇa

Consciousness

The Buddha taught that what we conventionally call a "self" or "person" is actually a collection of these five constantly changing processes. Understanding their true nature leads to liberation.

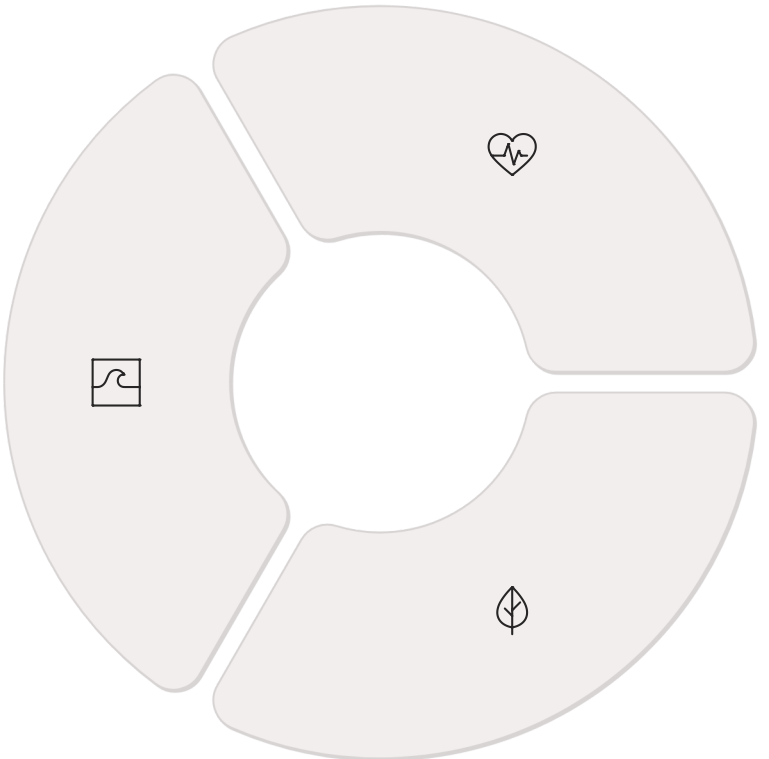
Three Universal Characteristics

Anicca

Impermanent

"Sabbe saṅkhārā aniccā"

All conditioned things are impermanent



Dukkha

Unsatisfactory

"Sabbe saṅkhārā dukkhā"

All conditioned things are unsatisfactory

Anattā

Non-self

"Sabbe dhammā anattā"

All phenomena are non-self

These three characteristics apply to all five aggregates. Understanding them deeply through direct experience is the path to liberation.

Viññāṇakkhandha (Consciousness)

Viññāṇakkhandha refers to consciousness or awareness - the cognizing function of mind.

As stated in the Samyutta Nikaya: "Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannā" (SN 22.59) - "Whatever consciousness, whether past, future, or present..."

The Abhidhamma identifies 89 or 121 types of consciousness, categorized in various ways.

Six Types of Consciousness

1	**Cakkhu-viññāṇa** Eye-consciousness: awareness arising from contact between the eye and visible objects
2	**Sota-viññāṇa** Ear-consciousness: awareness arising from contact between the ear and sounds
3	**Ghāna-viññāṇa** Nose-consciousness: awareness arising from contact between the nose and odors
4	**Jivhā-viññāṇa** Tongue-consciousness: awareness arising from contact between the tongue and tastes
5	**Kāya-viññāṇa** Body-consciousness: awareness arising from contact between the body and tangible objects
6	**Mano-viññāṇa** Mind-consciousness: awareness arising from contact between the mind and mental objects

Consciousness as Illusion

> "Seyyathāpi, bhikkhave, māyā"
>
> "Like an illusion, monks"

- Samyutta Nikaya (SN 22.95)

In the Phena Sutta, the Buddha compares consciousness (viññāṇa) to a magical illusion - seemingly substantial but ultimately empty of inherent existence.

Like a magician's trick that appears real but has no substance, consciousness arises dependent on conditions and passes away when those conditions change.

The Nature of Consciousness

Dependent Arising

Consciousness never arises alone but always in dependence on conditions - particularly sense organs and their objects.

Momentary

Each moment of consciousness arises and passes away immediately, creating the illusion of continuity.

Non-substantial

Though it appears to be a stable entity, consciousness is actually a series of discrete moments with no permanent essence.

Understanding the true nature of consciousness as impermanent (anicca), unsatisfactory (dukkha), and non-self (anattā) is crucial for liberation.

Why is it called Viññāṇa?

> "Why is it called viññāṇa? Because it cognizes (vijānāti)"

- From Khajjanīya Sutta (SN 22.79)

The term "viññāṇa" comes from the Pali root "vi" (divided or separate) and "ñāṇa" (knowing). It refers to the discriminative aspect of consciousness that distinguishes or cognizes objects.

Unlike mere awareness, viññāṇa involves the specific recognition of an object through one of the six sense doors.

Rūpakkhandha (Form/Materiality)

Rūpakkhandha refers to physical matter or materiality - everything that has characteristics of matter.

It includes:

- The four great elements (mahābhūta): earth, water, fire, air
- Derived material phenomena (upādā-rūpa)
- The five physical sense organs and their objects

> "Why is it called rūpa? Because it is afflicted (ruppati)"

- From Khajjanīya Sutta (SN 22.79)

The term "rūpa" comes from a root meaning "to be deformed, disturbed, oppressed, broken." It is called rūpa because it is subject to change when acted upon by conditions like heat, cold, hunger, and thirst.

Form as Foam

> From Phena Sutta (SN 22.95), the Buddha compares form (rūpa) to a foam ball.

Just as foam appears solid from a distance but reveals itself to be empty, insubstantial, and without essence when examined closely, so too is physical form when investigated with wisdom.

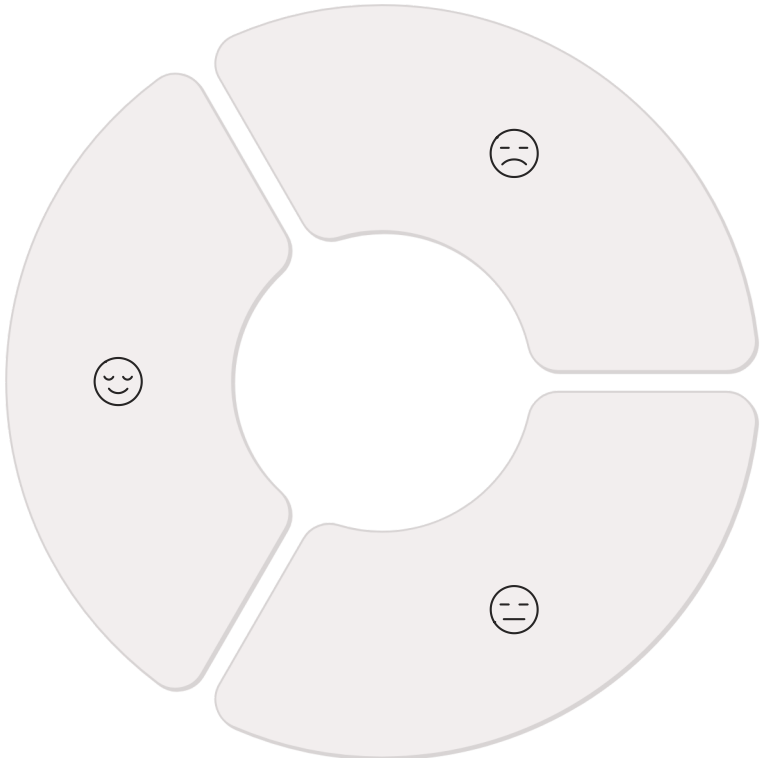
Though the body seems solid and substantial, when examined with mindfulness and wisdom, it reveals itself to be a collection of changing elements without any permanent core or essence.

Vedanākkhandha (Feeling/Sensation)

Sukha Vedanā

Pleasant feeling

Feelings that are experienced as pleasurable or comfortable



Dukkha Vedanā

Unpleasant feeling

Feelings that are experienced as painful or uncomfortable

Adukkhamasukha Vedanā

Neutral feeling

Feelings that are neither pleasant nor unpleasant

Vedanā refers to the affective tone or feeling that accompanies every moment of experience. It is the quality of pleasantness, unpleasantness, or neutrality that colors our experience.

Why is it called Vedanā?

> "Why is it called vedanā? Because it feels (vedayati)"

- From Khajjanīya Sutta (SN 22.79)

The term "vedanā" comes from the root "vid" meaning "to feel" or "to experience." It is called vedanā because it experiences or feels the qualities of an object.

Vedanā is not emotion (which involves more complex mental formations) but rather the basic feeling tone that accompanies every moment of consciousness.

Feeling as a Bubble

> From Phena Sutta (SN 22.95), the Buddha compares feeling (vedanā) to a water bubble.

Just as a water bubble forms quickly and pops just as quickly, leaving no trace, feelings arise and pass away momentarily.

Though feelings can seem intense and overwhelming in the moment, they are ephemeral phenomena that arise due to conditions and quickly dissolve, having no permanent substance or essence.

Saññākkhandha (Perception)

Saññākkhandha refers to perception or recognition - the mental function that recognizes and identifies objects.

It includes:

- Recognition of colors, sounds, smells, tastes, touches, and mental objects
- Labeling and categorizing experiences
- Memory and recognition of previously experienced objects

> "Why is it called saññā? Because it perceives (sañjānāti)"

- From Khajjanīya Sutta (SN 22.79)

The term "saññā" comes from the prefix "saṃ" (together) and the root "jñā" (to know). It refers to the mental function that recognizes objects by assembling their features together.

Perception as a Mirage

> From Phena Sutta (SN 22.95), the Buddha compares perception (saññā) to a mirage.

Just as a mirage appears to be water from a distance but reveals itself to be an illusion when approached, perception creates the illusion of stable, inherently existing objects where there are only changing phenomena.

Our perceptions label and categorize experience, creating the illusion of solid, separate objects, when in reality there is only a flow of changing elements with no inherent existence.

Saṅkhārakkhandha (Mental Formations)

Saṅkhārakkhandha refers to volitional activities or mental formations - the mental factors that shape our thoughts, speech, and actions.

Cetanā (Volition)

The mental factor of intention or will that directs the mind toward an object and shapes karma

Mental Factors

Includes emotions, attitudes, and mental states like concentration, mindfulness, greed, hatred, and delusion

Kamma-forming Activities

Mental, verbal, and physical actions that generate karmic results

The Abhidhamma identifies 50 mental factors that fall under this aggregate (excluding feeling and perception, which are separate aggregates).

Why is it called Saṅkhāra?

> "Why is it called saṅkhāra? Because they construct the conditioned (abhisaṅkharonti)"

- From Khajjanīya Sutta (SN 22.79)

The term "saṅkhāra" comes from the prefix "saṃ" (together) and the root "kṛ" (to make, to do). It refers to mental factors that fabricate or construct conditioned phenomena.

Saṅkhāras are both conditioned (constructed by past causes) and conditioning (constructing future results), playing a key role in the cycle of dependent origination.

Mental Formations as a Plantain Trunk

> From Phena Sutta (SN 22.95), the Buddha compares mental formations (saṅkhāra) to a plantain trunk.

Just as a plantain (banana) trunk appears solid but reveals itself to be made of layers with no solid core when peeled, mental formations seem substantial but have no essence when examined with wisdom.

Though our thoughts, emotions, and intentions seem to constitute a solid self, when investigated they reveal themselves to be merely passing phenomena without any permanent essence or core.

The Anattalakkhaṇa Sutta (SN 22.59)

> "Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā"
>
> "Form is non-self, feeling is non-self, perception is non-self, mental formations are non-self, consciousness is non-self"

In this pivotal discourse, the Buddha systematically demonstrates that none of the five aggregates can be considered self because:

- They are not subject to control (if they were self, we could will them not to cause affliction)
- They are impermanent and subject to change
- What is impermanent, unsatisfactory, and subject to change cannot be regarded as "This is mine, this I am, this is my self"

Arising and Passing Away

Arising (Samudaya)

The conditions that give rise to each aggregate

Passing Away (Atthaṅgama)

The cessation of each aggregate when conditions change

Liberation (Vimutti)

Freedom through non-clinging to what arises and passes

Direct Seeing (Vipassanā)

Clear insight into the nature of arising and passing

> "Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo" (SN 22.56)
>
> "Thus is form, thus is the arising of form, thus is the passing away of form"

Vipassanā: Insight into the Aggregates

Vipassanā meditation involves directly observing the five aggregates as they arise and pass away in the present moment.

Direct Observation

Closely examining each aggregate as it appears in experience

Clear Comprehension

Understanding their true nature as impermanent, unsatisfactory, and non-self

Dispassion

Developing non-attachment through seeing their empty nature

The Path to Liberation

Understanding the Five Aggregates

Clearly seeing the nature of form, feeling, perception, mental formations, and consciousness

Seeing the Three Characteristics

Directly experiencing their impermanence, unsatisfactoriness, and non-self nature

Developing Dispassion (Virāga)

Letting go of attachment and identification with the aggregates

Attaining Liberation (Vimutti)

Freedom from suffering through non-clinging to any aspect of experience

Realizing Nibbāna

The unconditioned state beyond all aggregates

Similes for the Five Aggregates

Form (Rūpa)

Like a foam ball - seemingly solid but insubstantial when examined

Feeling (Vedanā)

Like a water bubble - quickly arising and passing away

Perception (Saññā)

Like a mirage - creating the illusion of something that isn't there

Mental Formations (Saṅkhāra)

Like a plantain trunk - layers with no solid core

Consciousness (Viññāṇa)

Like a magical illusion - appearing real but without substance

From the Phena Sutta (SN 22.95), these similes help us understand the empty nature of the aggregates.

The Fruits of Understanding

Dispassion (Virāga)

When we truly see the empty, impermanent nature of the five aggregates, attachment naturally falls away. We no longer cling to what cannot provide lasting happiness.

Liberation (Vimutti)

Freedom from suffering comes through non-identification with any of the aggregates. When we stop taking them to be "I," "me," or "mine," we are liberated from the burden of selfhood.

Nibbāna

The ultimate goal of Buddhist practice - the unconditioned state beyond all aggregates, where suffering ceases completely.

Conclusion: The Middle Way

Understanding the five aggregates reveals the Middle Way between eternalism and nihilism:

Beyond Self-View

The aggregates are not self, yet they function in dependence on conditions. This avoids the extreme of eternalism (belief in an unchanging self).

Beyond Nihilism

Though empty of inherent existence, the aggregates are not nothing. They arise and function according to causes and conditions. This avoids the extreme of nihilism.

The Path of Wisdom

By directly seeing the true nature of the five aggregates through mindfulness and wisdom, we walk the Middle Way that leads to liberation.

> "When you see with wisdom that the five aggregates are impermanent, unsatisfactory, and non-self, you become disenchanted. Disenchantment leads to dispassion, dispassion to liberation, and liberation to the knowledge that you are liberated."

The Six Sense Bases

Understanding Salāyatanaṁ - the foundation of conscious experience and the perpetuation of saṃsāra

What is Āyatana?

The term **āyatana** carries profound meaning in Buddhist philosophy. It literally means "extending" or "prolonging" - referring to how these sense bases perpetuate and extend the cycle of saṃsāra.

These six bases are not merely passive receptors, but active participants in the continuous cycle of birth, death, and rebirth. They are the very mechanisms through which we experience reality and become entangled in the web of existence.

> "The meaning of āyatana is dhamma extending the saṁsāra"

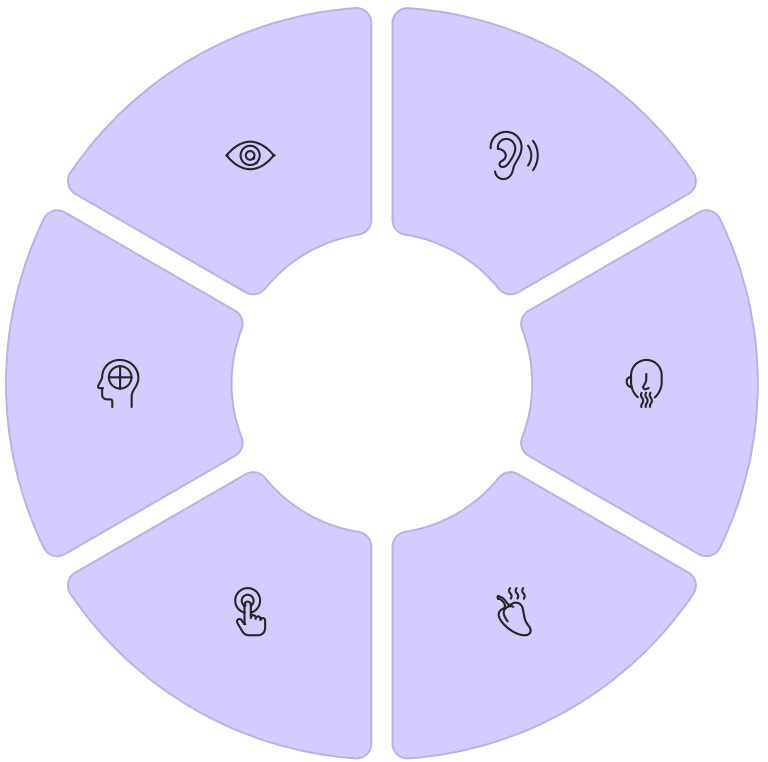
The Complete Framework

Eye Base

Cakkhāyatana - gateway to visual forms

Ear Base

Sotāyatana - receiver of sounds



Mind Base

Manāyatana - processor of mental objects

Nose Base

Ghānāyatana - detector of odors

Body Base

Kāyāyatana - sensor of tangibles

Tongue Base

Jivhāyatana - perceiver of tastes

The Five Material Bases

The first five sense bases are material in nature, composed of physical matter and located in specific parts of the body. These bases serve as the physical gateways through which external phenomena enter our conscious experience.

01

Cakkhāyatana - Eye Base

The physical eye organ that enables the perception of visible forms, colors, and shapes

02

Sotāyatana - Ear Base

The auditory apparatus that processes sound waves and vibrations

03

Ghānāyatana - Nose Base

The olfactory system responsible for detecting and processing odors

04

Jivhāyatana - Tongue Base

The gustatory organ that perceives different tastes and flavors

05

Kāyāyatana - Body Base

The tactile system throughout the body that senses touch, temperature, and texture

The Mind Base - Manāyatana

The Sixth and Most Crucial Base

Unlike the five material bases, the mind base (Manāyatana) is immaterial and serves as the foundation for all mental phenomena.

In traditional Buddhist understanding, this base is located in the **hadaya-vatthu** or heart-base, not the physical brain as modern science suggests.

> The mind base processes mental objects (dhammā) - thoughts, emotions, memories, and all mental formations that arise in consciousness.

Mind and Body Unity

Five Material Bases

Eye, ear, nose, tongue, and body represent the physical aspect of our existence

- Tangible and measurable
- Subject to decay and death
- Dependent on physical conditions

One Mental Base

Mind base represents the immaterial aspect of our being

- Intangible yet experiential
- Continues beyond physical death
- Creates karmic formations

Together, these six bases form the complete framework of nāma-rūpa (mind and body)

The Correspondence System

Each sense base has its corresponding object, creating a perfect system of perception and experience. This correspondence is fundamental to understanding how consciousness arises and operates.

Eye Base → Visible Forms

Colors, shapes, light, darkness, and all visual phenomena

Ear Base → Sounds

Music, speech, noise, silence, and all auditory experiences

Nose Base → Odors

Fragrances, stenches, and all olfactory sensations

Completing the Correspondence

1

Tongue Base → Tastes

Sweet, sour, bitter, salty, umami, and all gustatory experiences that arise through contact with the tongue

2

Body Base → Tangibles

Hot, cold, soft, hard, smooth, rough, pressure, and all tactile sensations experienced through bodily contact

3

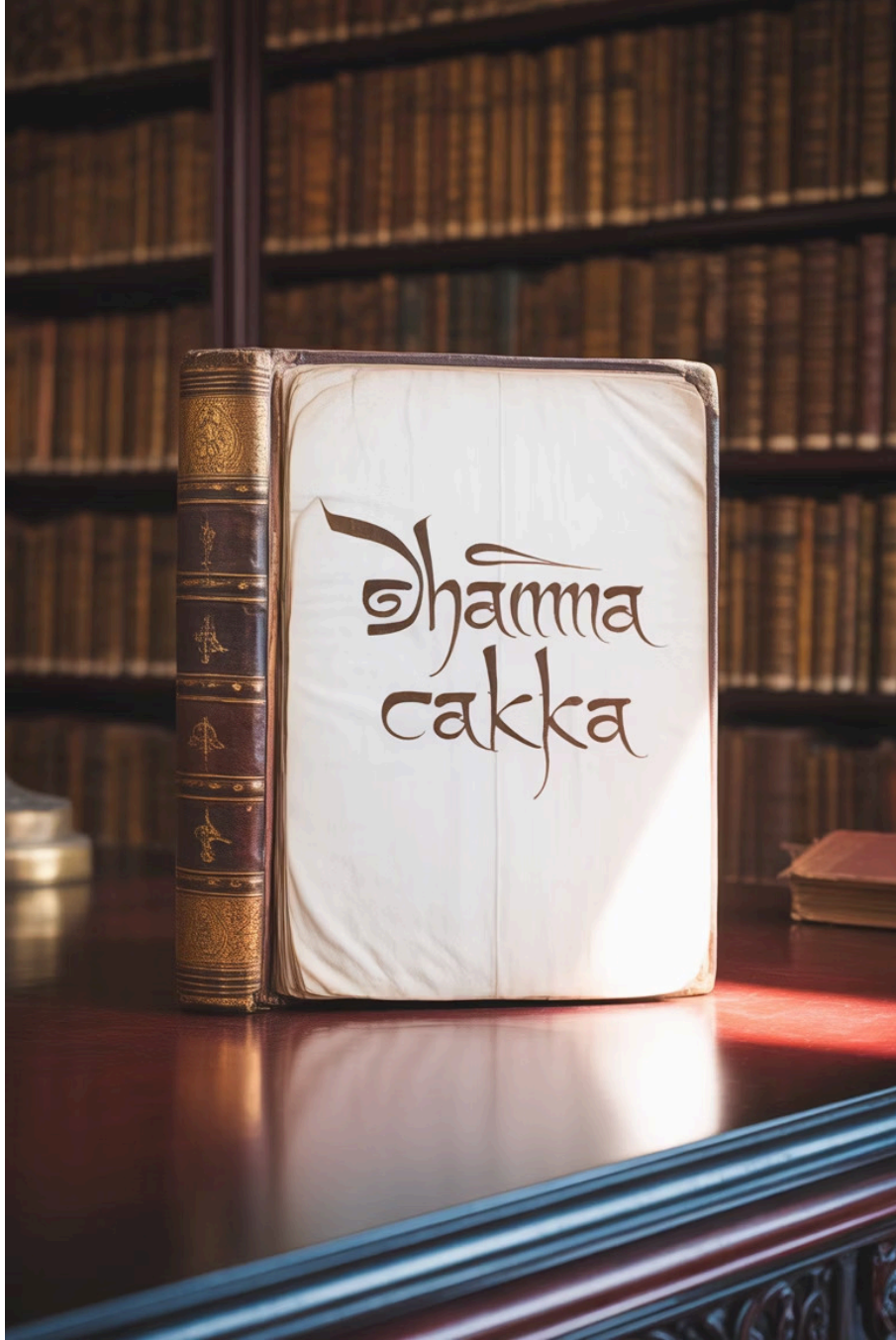
Mind Base → Mental Objects

Thoughts, emotions, memories, concepts, mental formations (dhammā), and all phenomena arising in consciousness

Scriptural Foundation

> ## Saṃyutta Nikāya 35.23
>
> "And what, bhikkhus, are the six internal sense bases? The eye base, ear base, nose base, tongue base, body base, mind base."

This fundamental teaching from the Buddha clearly establishes the six internal sense bases as the foundation for understanding human experience and the path to liberation.



How Consciousness Arises

01

Sense Base Present

One of the six internal sense bases must be functioning and available

02

Object Encounters Base

The corresponding external object comes into contact with the sense base

03

Contact (Phassa) Occurs

The meeting of sense base, object, and consciousness creates contact

04

Consciousness Arises

Specific consciousness (eye-consciousness, ear-consciousness, etc.) emerges

05

Experience Unfolds

Feeling, perception, and mental formations follow, creating full experience

The Role of Contact (Phassa)

The Critical Junction

Contact (phassa) is the crucial moment when sense base, object, and consciousness converge. Without this contact, no experience can arise.

This contact is not merely physical touching, but the fundamental interaction that gives birth to all conscious experience.

- Creates the foundation for feeling
- Enables perception to occur
- Triggers mental formations
- Perpetuates the cycle of experience

Understanding contact is essential for comprehending how we become entangled in saṃsāra and how liberation becomes possible.

Processing Experience

Contact

Initial meeting of base, object, consciousness

Consciousness

Awareness that knows the experience

Feeling

Pleasant, unpleasant, or neutral sensation

Perception

Recognition and interpretation of experience

Mental Formations

Volitions, emotions, and mental factors

Why They Perpetuate Saṃsāra

The six sense bases are not neutral gateways - they actively extend and perpetuate saṃsāra through their very function.

Craving Generation

Each pleasant experience through the senses generates craving for more, while unpleasant experiences create craving for their cessation

Attachment Formation

Repeated experiences create strong attachments to sensory pleasures and aversions to sensory pain

Karmic Actions

Driven by craving and attachment, beings perform actions that create karmic consequences, ensuring future rebirths

The Trap of Sensory Experience

The Subtle Entanglement

Most beings remain unaware of how the sense bases trap them in endless cycles of seeking and avoiding.

> Like a spider's web that appears beautiful with morning dew, sensory experience seems attractive but ultimately ensnares us.

The very act of experiencing through these bases, without wisdom and mindfulness, reinforces the illusion of a permanent self and perpetuates suffering.

Internal vs External Bases

Internal Sense Bases

The six bases within our own mind-body complex

- Eye, ear, nose, tongue, body, mind
- Under our potential control
- Subject to training and development
- Can be purified through practice

External Sense Objects

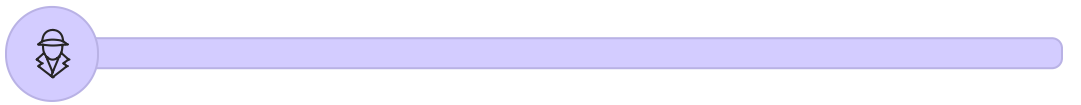
The corresponding objects in the external world

- Forms, sounds, odors, tastes, tangibles, mental objects
- Generally beyond our direct control
- Constantly changing and impermanent
- Source of both pleasure and pain

The Path to Understanding

Mindful Observation

Developing clear awareness of how each sense base operates and how experiences arise through contact



Wise Investigation

Examining the impermanent, unsatisfactory, and selfless nature of all sensory experiences

Sense Restraint

Practicing moderation and mindfulness in sensory engagement, neither indulging nor suppressing

Liberating Wisdom

Developing insight that leads to non-attachment and freedom from sensory bondage

Meditation and the Sense Bases

In meditation practice, we learn to work skillfully with the six sense bases, neither rejecting them nor being enslaved by them.

1

Sense Door Awareness

Recognizing when consciousness arises at each sense door and observing the process without reactive involvement

2

Contact Mindfulness

Being present for the moment of contact without immediately moving into craving or aversion

3

Non-Reactive Observation

Watching the arising and passing of sensory experiences with equanimity and understanding

The Middle Way Approach

Extreme Indulgence

Seeking maximum sensory pleasure leads to increased craving and deeper entanglement in saṃsāra.

Middle Way

Mindful engagement with senses - neither rejecting nor indulging, but understanding their true nature.

Extreme Suppression

Harsh suppression of senses creates aversion and doesn't lead to true understanding or liberation.

Liberation Through Understanding

Clear Seeing

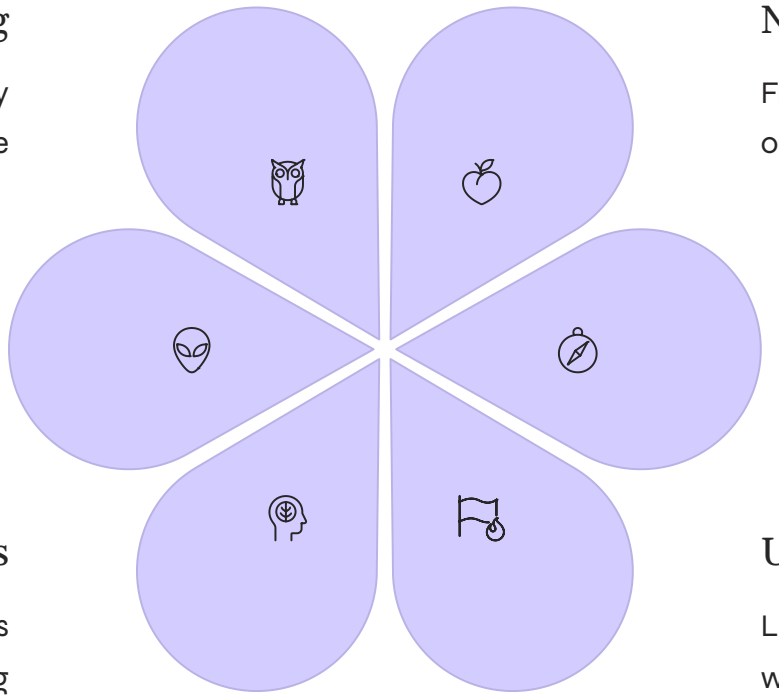
Recognizing impermanence in all sensory experience

Perfect Equanimity

Balanced response to all sensory experiences

Present Moment Awareness

Living with full awareness of each moment's arising and passing



Non-Attachment

Freedom from craving and clinging to sensory objects

Compassionate Understanding

Seeing how all beings are trapped by sensory experience

Ultimate Freedom

Liberation from the cycle of saṃsāra through wisdom

The Six Sense Bases

Understanding Salāyatanaṁ is understanding the very mechanism of experience itself. Through wise relationship with our six sense bases, we can transform from being victims of sensory experience to masters of our own liberation.

May all beings understand the nature of the sense bases and find freedom from the cycle of saṃsāra

The Eight Aspects of Dependent Origination

A comprehensive exploration of Paṭiccasamuppāda through the Aṭṭhaṅga framework - eight interconnected aspects that illuminate the complete cycle of existence and the path to liberation.

Understanding Dependent Origination

Dependent Origination (Paṭiccasamuppāda) stands as one of Buddhism's most profound teachings, revealing how all phenomena arise through interconnected causes and conditions. This doctrine explains the cyclical nature of existence and suffering, while simultaneously pointing toward the path of liberation.

The Eight Aspects (Aṭṭhaṅga) provide a systematic framework for understanding this complex teaching, offering multiple perspectives on how causes and effects operate across time and consciousness.

The Complete Framework

Two Roots

Fundamental causes of suffering

Twenty Modes

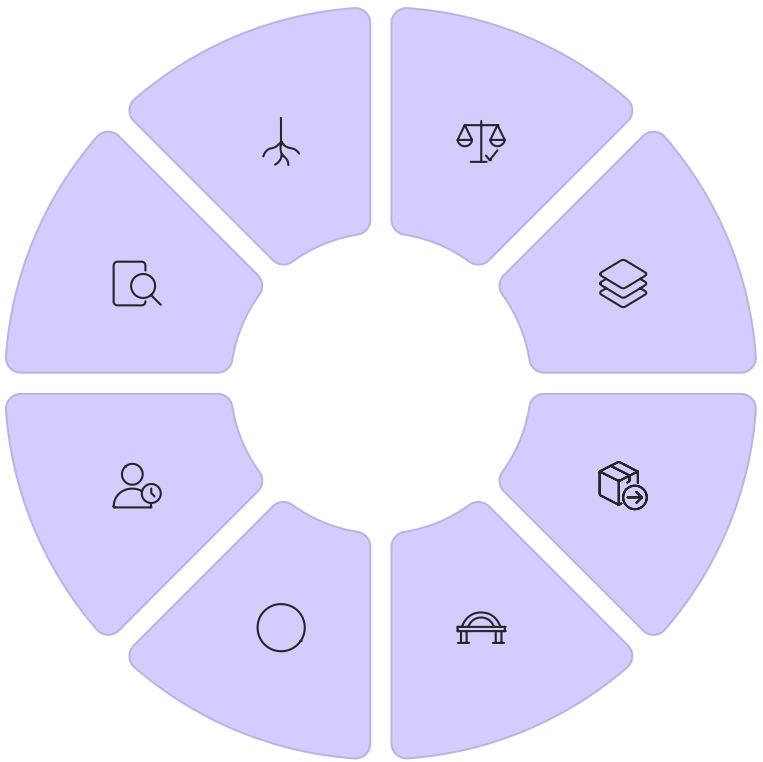
Detailed causal analysis

Three Times

Temporal dimensions

Three Rounds

Cycles of existence



Two Truths

Essential understanding of suffering

Four Layers

Temporal causation patterns

Twelve Links

Complete causal sequence

Three Connections

Linking past, present, future

The Two Roots (Dve Mūla)

At the foundation of all suffering lie two fundamental roots that perpetuate the cycle of existence. These roots represent the deepest causes from which all other forms of suffering and rebirth arise.

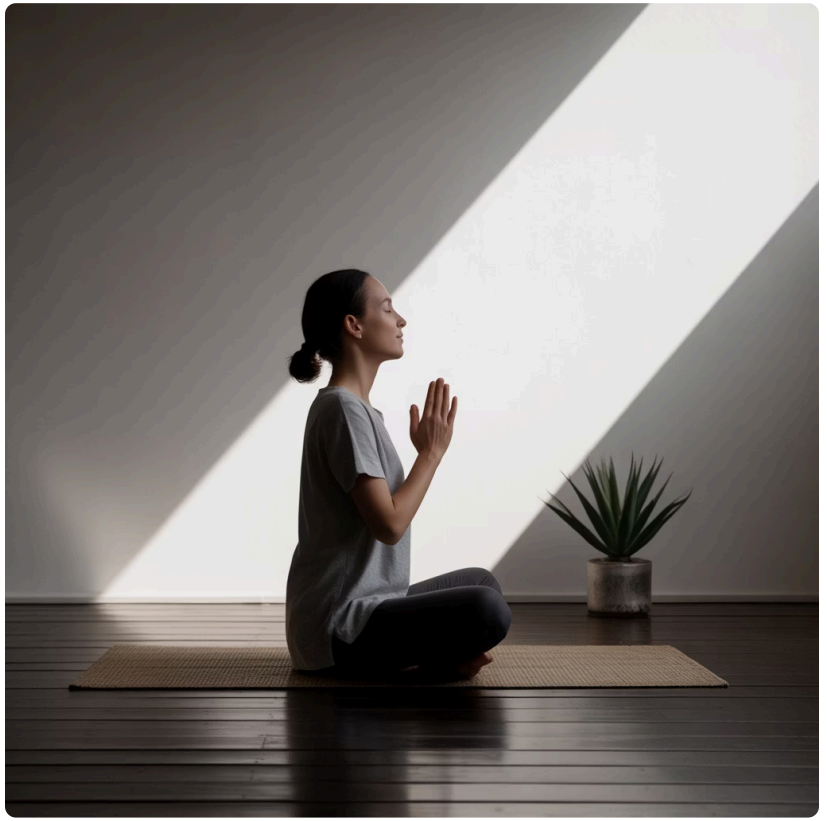
Ignorance (Avijjā)

The fundamental misunderstanding of reality's true nature - not knowing the Four Noble Truths, impermanence, suffering, and non-self.

Craving (Taṇhā)

The insatiable thirst for sensual pleasures, existence, and non-existence that drives beings from one rebirth to another.

Ignorance: The First Root



The Veil of Misunderstanding

Ignorance (Avijjā) represents the fundamental delusion that obscures our understanding of reality. It is not mere lack of knowledge, but an active misperception that sees permanence where there is impermanence, happiness where there is suffering, and self where there is no-self.

- Ignorance of the Four Noble Truths
- Misunderstanding of cause and effect
- Belief in a permanent, unchanging self
- Attachment to wrong views and opinions

Craving: The Second Root

The Driving Force of Existence

Craving (Taṇhā) manifests as the powerful force that propels beings through countless rebirths. Like a river that never stops flowing, craving continuously seeks satisfaction but never finds lasting fulfillment.

01

Sensual Craving

Desire for pleasant sights, sounds, smells, tastes, and touches

02

Craving for Existence

Attachment to being, becoming, and continued existence

03

Craving for Non-existence

Desire for annihilation, escape, or cessation of being

The Two Truths (Dve Sacca)

The Two Truths within the Eight Aspects framework specifically focus on understanding suffering and its origin - the first two of the Four Noble Truths that directly relate to Dependent Origination.

Truth of Suffering (Dukkha Sacca)

The recognition that all conditioned existence is characterized by suffering, impermanence, and dissatisfaction. This truth reveals the universal nature of dukkha in birth, aging, sickness, death, and separation.

Truth of Origin of Suffering (Samudaya Sacca)

The understanding that suffering arises from craving and attachment. This truth directly connects to Dependent Origination by showing how our desires and ignorance create the conditions for continued suffering.

The Four Layers (Catusaṅkhepa)

1. **Past Causes**

   Ignorance and karmic formations from previous lives that condition present existence

2. **Present Effects**

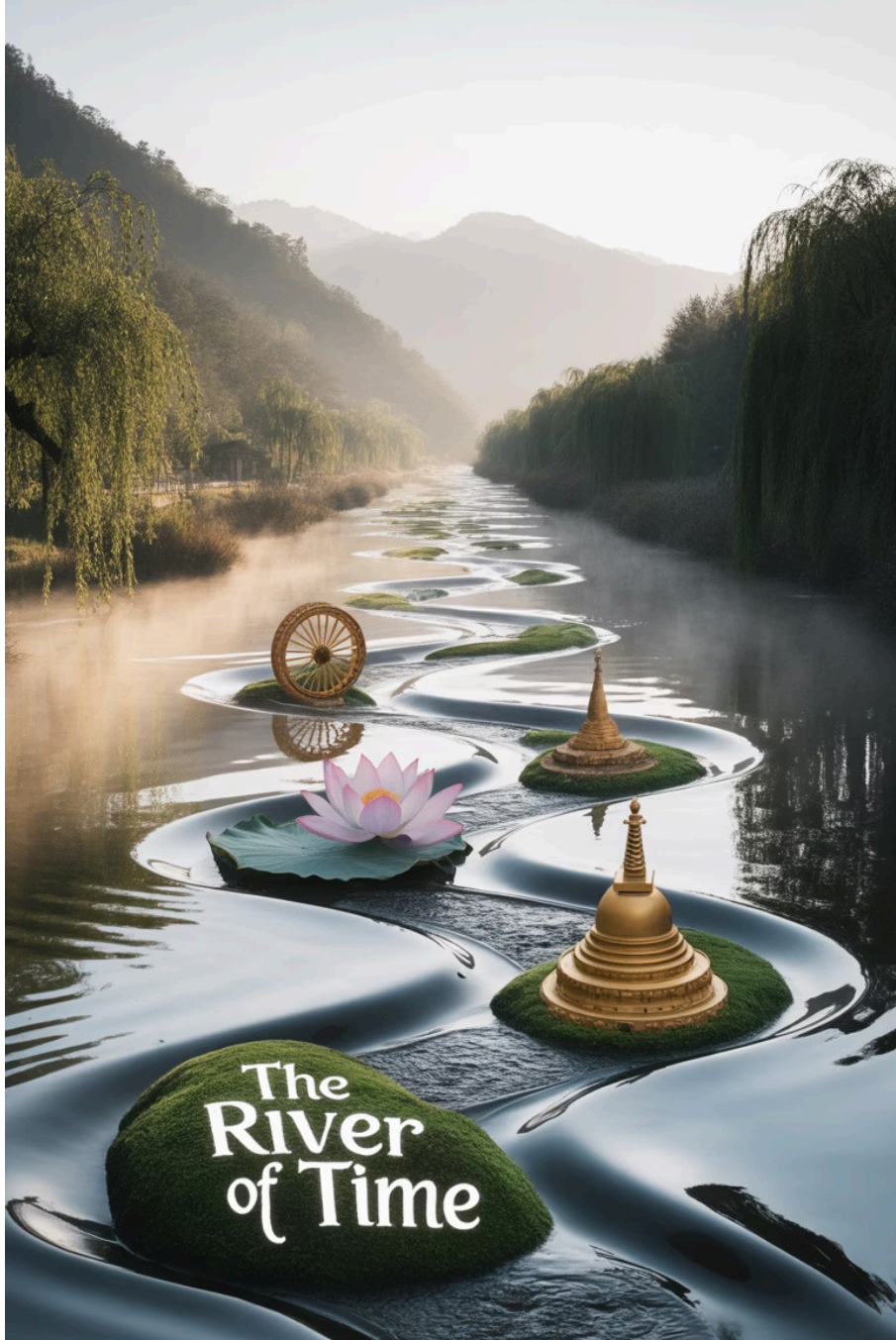
   Current consciousness, name-and-form, six sense bases, contact, and feeling

3. **Present Causes**

   Craving, clinging, and becoming that create conditions for future rebirth

4. **Future Effects**

   Birth, aging, death, and all forms of suffering in future existences



Understanding Temporal Causation

The Flow of Cause and Effect

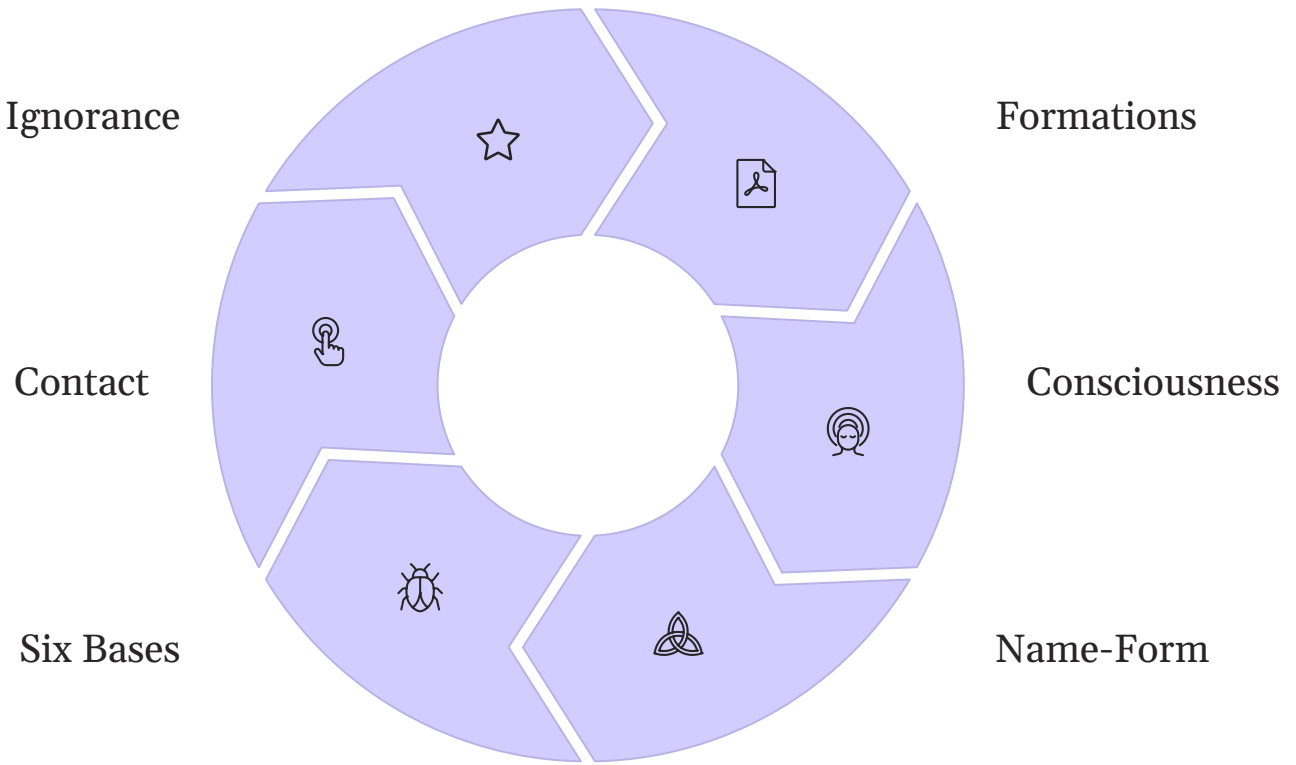
The Four Layers reveal how actions and their consequences span across multiple lifetimes, creating an unbroken chain of causation. Past ignorance creates present suffering, while present craving ensures future rebirth.

This temporal perspective helps us understand that liberation requires addressing both the roots of past conditioning and the creation of new karmic seeds.

Understanding these layers helps practitioners see how their current experiences are results of past actions, while their present choices shape future outcomes.

The Twelve Links (Dvādasaṅga)

The Twelve Links represent the complete sequence of Dependent Origination, showing how each factor conditions the next in an endless cycle of existence and suffering.



The Complete Twelve Links

1

Feeling → Craving → Clinging

The middle links where pleasant and unpleasant sensations trigger desire and attachment

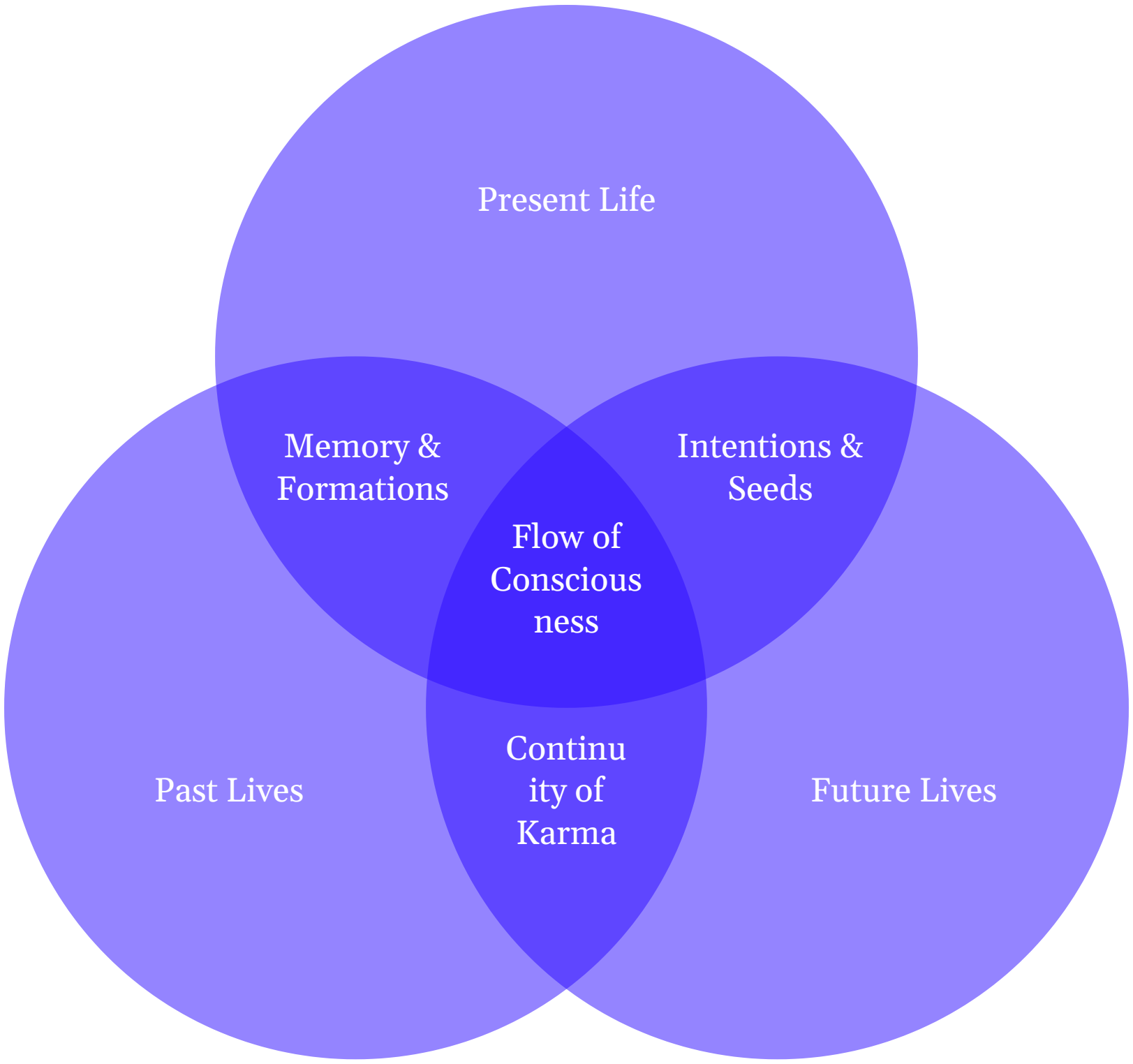
2

Becoming → Birth → Aging-Death

The final links leading to rebirth and the inevitable suffering of existence

Each link conditions the next with mechanical precision, yet the cycle can be broken through wisdom and the elimination of ignorance and craving.

Three Connections (Tisandhi)



The Three Connections reveal how consciousness and karmic energy flow between different lifetimes, creating continuity without requiring a permanent soul or self.

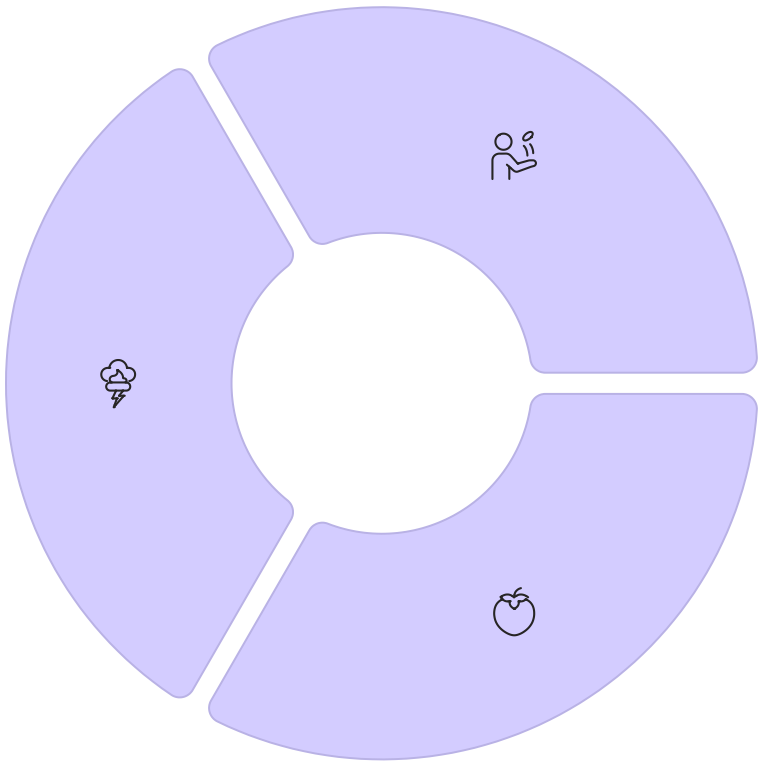
Past-Present Connection	Present-Future Connection	Consciousness Stream
How past ignorance and formations condition present consciousness and experience	How present craving and clinging create the conditions for future rebirth	The continuous flow of awareness that carries karmic imprints across lifetimes

The Three Rounds (Tivatta)

The Three Rounds represent the cyclical nature of existence, showing how defilements, actions, and results perpetually condition each other in an endless cycle.

Round of Defilements

Ignorance, craving, and clinging - the mental pollutants that drive the cycle



Round of Kamma

Volitional formations and becoming - the actions that create karmic consequences

Round of Results

Consciousness, name-form, senses, contact, feeling - the fruits of past actions

Breaking the Rounds

The Path to Liberation

Understanding the Three Rounds reveals the mechanism of bondage and the possibility of freedom. By eliminating defilements through wisdom and ethical conduct, the entire cycle can be brought to an end.

Eliminate Defilements

Through mindfulness and wisdom, uproot ignorance and craving

Cease Karmic Actions

Without defilements, no new karma is created

End Resultant Suffering

With no new karma, the cycle of rebirth ceases

The Three Times (Tīṇi Addhā)

Past (Atīta)

Previous lives and the karmic seeds planted through ignorance and formations

1

Future (Anāgata)

Coming lives determined by present actions and mental states

3

2

Present (Paccuppanna)

Current existence where past karma ripens and new karma is created

The Three Times framework helps practitioners understand that liberation is possible in the present moment, even though the effects of past actions continue to ripen.

Present Moment Awareness

The Power of Now

While we cannot change the past or control the future, the present moment offers the opportunity for transformation. Through mindful awareness of how the Twelve Links operate in real-time, practitioners can interrupt the cycle of conditioning.

> "The past is already gone, the future is not yet here, but life is available only in the present moment."

This understanding empowers practitioners to take responsibility for their current mental states and actions, knowing that present choices shape future experiences.

Twenty Modes (Vīsatākāra)

The Twenty Modes provide the most detailed analysis of how causes and effects operate across the three times, offering a comprehensive understanding of the mechanics of Dependent Origination.

5

Past Causes

Detailed analysis of how past ignorance and formations create present conditions

5

Present Effects

How past causes manifest as current consciousness and experience

5

Present Causes

Current craving and clinging that condition future existence

5

Future Effects

How present causes will manifest as future birth and suffering

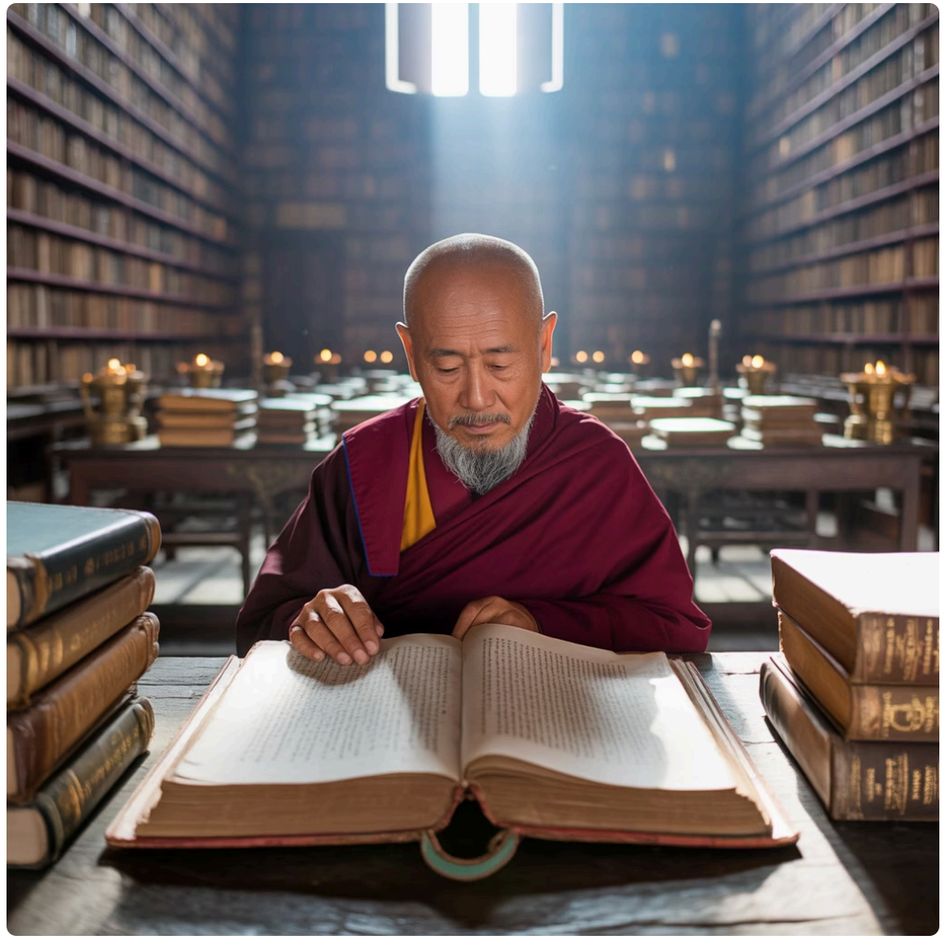
Scriptural Sources

Visuddhimagga, Chapter XVII

The Path of Purification provides the most comprehensive explanation of Dependent Origination and the Eight Aspects framework. This classical text, composed by Buddhaghosa, offers detailed analysis and practical guidance for understanding these profound teachings.

Paṭiccasamuppāda Vibhaṅga

The Analysis of Dependent Origination offers systematic examination of each link and aspect. This text provides the theoretical foundation for understanding how the cycle of existence operates and how it can be transcended.



These authoritative sources preserve the Buddha's original teachings on Dependent Origination, ensuring that practitioners have access to authentic guidance for their spiritual development.

Practical Application

Daily Meditation

Contemplate the Twelve Links during sitting practice, observing how they operate in your immediate experience

Mindful Living

Apply awareness of the Three Times to daily activities, recognizing how present choices shape future outcomes

Study and Reflection

Regularly study the Eight Aspects to deepen intellectual understanding and support experiential insight

The Eight Aspects framework transforms from theoretical knowledge into lived wisdom through consistent practice and application in daily life.

Liberation Through Understanding

The Eight Aspects of Dependent Origination provide a complete framework for understanding the cycle of existence and the path to freedom. Through deep comprehension of these interconnected teachings, practitioners can break free from the endless rounds of suffering and achieve the ultimate goal of Nibbāna.

Understanding

Comprehend the mechanics of suffering and liberation

Practice

Apply these insights through meditation and mindful living

Freedom

Achieve liberation from the cycle of rebirth and suffering

The Twenty Modes of Dependent Origination

Exploring the profound wisdom of Vīsatākāra - the complete cycle of causation that governs existence across three lifetimes, revealing how suffering perpetuates and how liberation becomes possible through understanding.

Understanding Dependent Origination

The Eternal Cycle

Dependent Origination (Pratītyasamutpāda) represents one of Buddhism's most profound teachings, illustrating how all phenomena arise in dependence upon multiple causes and conditions. Nothing exists independently or permanently.

The Twenty Modes framework provides a comprehensive map of how actions and their consequences flow across past, present, and future lifetimes, creating an unbroken chain of causation.

The Three-Lifetime Model

Past Life

Five causes that created the conditions for our current existence, rooted in ignorance and karmic formations that propelled consciousness forward.

Present Life

Both the effects of past actions and the causes we're creating now through our responses to current experiences and circumstances.

Future Life

The inevitable results of our present actions, demonstrating how current choices shape future experiences and conditions.

Five Past Causes (Atīta Hetu)

These five factors from previous lifetimes created the conditions that brought about our current existence. They represent the karmic seeds that have now ripened into our present experience.

Avijjā - The Root of Ignorance

Fundamental Misunderstanding

Avijjā represents the primary delusion that obscures our understanding of reality's true nature. This ignorance manifests as the mistaken belief in permanent, independent selfhood and the failure to recognize the impermanent, interconnected nature of all phenomena.

From this root ignorance springs all other forms of suffering and confusion. It's the darkness that prevents us from seeing the Four Noble Truths and the path to liberation.

Saṅkhāra - Karmic Formations

Mental Formations

Thoughts, intentions, and mental activities that create karmic imprints. These include both wholesome and unwholesome mental states that shape future experiences.

Verbal Formations

Speech acts that carry karmic weight - words of kindness or harm, truth or deception, that ripple forward through time to influence future circumstances.

Bodily Formations

Physical actions performed with intention, from acts of generosity and compassion to violence and theft, all creating karmic momentum.

Taṇhā - The Fire of Craving

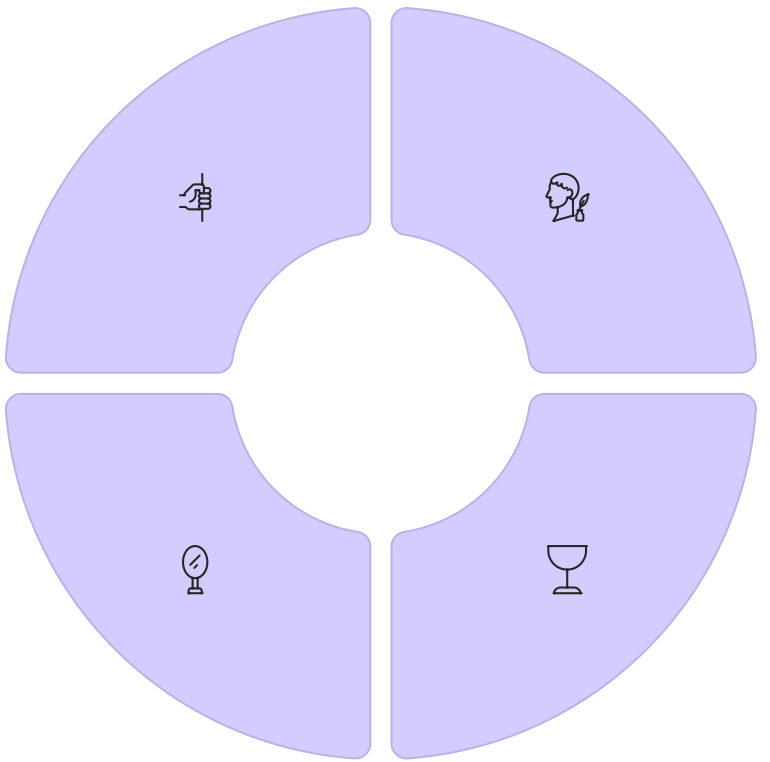
> Craving is the fuel that feeds the fire of existence, driving beings from one life to another in an endless search for satisfaction that can never be permanently found.

Taṇhā manifests as the intense desire for sensual pleasures, for existence itself, and paradoxically, for non-existence when suffering becomes overwhelming. This craving creates the energy that propels consciousness toward rebirth.

Upādāna - The Grip of Clinging

Sensual Clinging

Attachment to pleasurable experiences through the five senses, desperately trying to make temporary pleasures permanent.



View Clinging

Rigid attachment to opinions, beliefs, and philosophical positions, refusing to see alternative perspectives.

Self-Theory Clinging

The most fundamental attachment - clinging to the illusion of a permanent, unchanging self or soul.

Ritual Clinging

Believing that external practices alone can bring liberation without inner transformation and understanding.

Bhava - The Process of Becoming

Karmic Momentum

Bhava represents the active process of becoming, where accumulated karmic forces create the conditions for future existence. It's the bridge between death and rebirth, where consciousness carries forward the imprints of past actions.

This becoming is not a single moment but a continuous process of karmic maturation that determines the realm, circumstances, and conditions of the next life.

Five Present Effects (Paccuppanna Vipāka)

These five factors represent the fruition of past karmic causes in our current lifetime. They are the results we experience now as a consequence of actions performed in previous existences, manifesting as the basic components of our present experience.

Viññāṇa - The Stream of Consciousness

Conception

Consciousness enters the womb, beginning a new life cycle with karmic imprints from the past.

1

2

Development

Awareness expands and develops throughout childhood, shaped by both karmic tendencies and environmental factors.

3

Maturation

Full conscious experience emerges, capable of creating new karma while experiencing the results of old actions.

Nāmarūpa - Mind and Matter United

Nāma - Mental Phenomena

- Feeling (vedanā)
- Perception (saññā)
- Mental formations (saṅkhāra)
- Consciousness (viññāṇa)

The mental aspects that give meaning and interpretation to raw experience.

Rūpa - Physical Form

- Earth element (solidity)
- Water element (cohesion)
- Fire element (temperature)
- Air element (motion)

The material basis that provides the foundation for conscious experience.

Saḷāyatana - The Six Sense Doors

Eye & Visual Forms

The gateway through which we perceive colors, shapes, and visual beauty or ugliness.

Ear & Sounds

The channel for experiencing music, speech, and all auditory phenomena.

Nose & Odors

The sense that connects us to fragrances, scents, and aromatic experiences.

Tongue & Flavors

The doorway to experiencing sweet, sour, bitter, salty, and umami tastes.

Body & Tactile Sensations

The sense that feels temperature, texture, pressure, and physical contact.

Mind & Mental Objects

The internal sense that processes thoughts, memories, and mental formations.

Phassa - The Moment of Contact

Phassa represents the crucial moment when sense organ, sense object, and consciousness come together. This contact is not merely physical but represents the arising of awareness itself - the spark that ignites the entire process of perception and experience.

Without contact, there can be no feeling, no perception, and no conscious experience. It is the bridge between the potential for awareness and its actual manifestation in each moment.

Vedanā - The Feeling Tone

Pleasant Feelings

Experiences that naturally attract us, creating the conditions for attachment and craving to arise. These pleasant sensations can become traps if we cling to them.

Unpleasant Feelings

Experiences we naturally want to avoid or escape, often leading to aversion, anger, or the desire for different circumstances.

Neutral Feelings

Neither pleasant nor unpleasant experiences that often go unnoticed, yet still condition our responses and mental formations.

Five Present Causes (Paccuppanna Hetu)

These are the same five factors as the past causes, but now operating in our current lifetime. They represent how we are actively creating the conditions for our future experiences through our present responses to life circumstances.

Understanding these present causes empowers us to break the cycle of suffering by making conscious choices in each moment.

Five Future Effects (Anāgata Vipāka)

Karmic Seeds Planted

Every action we take now plants seeds that will ripen in future lifetimes, determining the basic conditions of future existence.

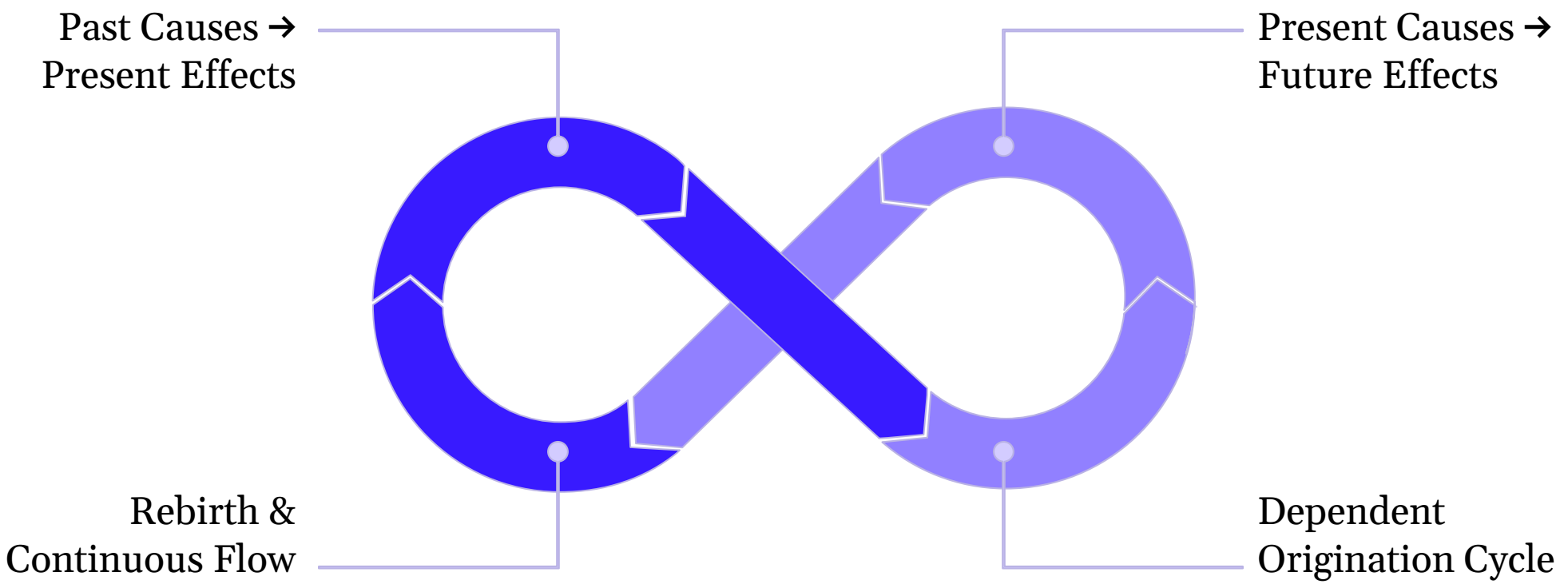
Consciousness Continuation

The stream of awareness will carry forward, shaped by the karmic imprints we create through our present choices and actions.

Future Experience

The same five effects we experience now will manifest again, but their quality depends entirely on the causes we create today.

The Complete Cycle Revealed



This diagram illustrates how the Twenty Modes create an unbroken chain of causation spanning multiple lifetimes, demonstrating the profound interconnectedness of all existence and the karmic law that governs our experiences.

Breaking the Cycle Through Wisdom

Understanding Present Moment Causation

By recognizing how our current experiences arise from past actions, we develop the wisdom to respond skillfully rather than react blindly. This awareness allows us to see the impermanent nature of all phenomena.

Recognizing Future Consequences

Understanding that our present actions create future results motivates us to choose wisely, cultivating wholesome mental states and abandoning harmful patterns of thought and behavior.

The Path to Liberation

When we truly understand the Twenty Modes, we can interrupt the cycle at its root - ignorance. Through mindfulness, wisdom, and ethical conduct, we can prevent the arising of new karmic formations that would perpetuate suffering.

The Significance of the Twenty Modes

Complete Understanding

Shows the full cycle of Dependent Origination across three lifetimes, providing a comprehensive map of how suffering perpetuates and how liberation becomes possible.

Kamma-Vipāka Relationship

Demonstrates the precise relationship between actions and their results, revealing how moral choices create the conditions for future happiness or suffering.

Path to Freedom

By understanding this process, we can break the cycle through wisdom, mindfulness, and skillful action, ultimately achieving liberation from the endless round of rebirth.